

# The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

We are verily guilty concerning our brother . . . therefore is this distress come upon us.

GAMALIEL BAILEY, Jr., Editors.

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THE PHILANTHROPIST,  
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BY THE OHIO ANTI-SLAVERY SOCIETY

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## POETRY.

From the Massachusetts Spy.

### LEGISLATION.—No. II.

Another city's legislative halls  
Where freedom's light in mellow richness falls,  
Where no vile slave-mart bids the eye behold  
Man's rights, inherent, auctioneered for gold,  
Now met my vision. On my listening ear,  
Fell strains which angels might have leaped to hear—  
For sure, if "Mercy, with a bleeding heart,"  
Weeps at the "knotted scourge's" torturing smart,  
Those whose high attributes are peace and love,  
Might stoop from their celestial seats above,  
When youthful eloquence, thus powerful, pleads  
For him whose riven heart with anguish bleeds.

As when the Wind-God, o'er the lyre's soft strings  
His thrilling touch with magic influence flings,  
Waking strange music from her slumbers there,  
In notes as gentle as the voice of prayer,  
Then gathers up his majesty and might,  
To arm himself for elemental fight,  
O'erturning every barrier in his course,  
While sweeping onward with resistless force—  
So swelled that torrent, gentle first, but clear,  
Thrilling each heart, and charming every ear,  
Till prejudice, that Upas of the mind,  
Uprooted lay, scathed by the mighty wind.

Within that audience can there be a heart  
So alienated from the better part,  
As not "to meet the master" on his way,  
And hail the coming of a brighter day?  
Yes, 'mid that band of patriots, there were seen  
Some scattered recreants, "few and far between"—  
Hearts which no kindly feeling ever warms,  
Minds, where self-interest God's fair work deforms,  
Souls, whose responses never yet were given  
To the high mandates of a righteous Heaven.

As well the Switzer, when, above his head,  
He hears the loosened Avalanche's tread,  
Might raise his arm, and thus repel the foe,  
Whose course would lay his mountain dwelling low,  
As might such recalcitrant spirits stem the tide,  
Which yet shall crumble despotism's pride.

As from the dawn the brilliant noon-day springs,  
From these events we augur better things,  
The time approaches when our sister States  
Will not deliberate in "cold debates,"  
Their Hilliards and their Stanton yet shall rise,  
Champions for right to all beneath the skies,  
Their Lees and Allens shall in council prove,  
"Wise as the serpent—harmless as the dove,"  
And e'en within our Nation's Capitol,  
All hearts shall thrill at Freedom's startling call,  
And Legislation, there shall henceforth be  
Led on by Virtue and by Liberty. ADA.

## ANTI-SLAVERY.

Address of Scipio Quarterly Meeting of Friends,  
TO ITS MEMBERS.

To enlighten public opinion, and to quicken moral feeling on the subject of Slavery, are amongst the duties of the Yearly Meeting; and it is, therefore, dear friends, that we now address you. May you be strengthened and encouraged in this work of benevolence and mercy!

When the Almighty appeared to Moses in the burning bush, he said: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters, for I know their sorrows;" and the judgments which soon wasted that land, and destroyed the pursuing army, should serve as a warning to oppressors: God is no respecter of persons. The sin of oppression for which he punished the Egyptians, was no less a sin in his own chosen people: "Thou shalt neither vex nor oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

The most helpless were also under his protection: "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall become widows, and your children fatherless."

Servitude was permitted among the Israelites, but its form was mild, contrasting on various points with modern slavery: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh year he shall go out free for nothing.—If a man smite the eye of his servant that perish, he shall let him go free for his eye's sake. If a man smite out his servant's tooth, he shall let him go free for his tooth's sake. Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, to all the inhabitants thereof. Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: Thou shalt not oppress him."

These commandments were received by the Israelites before they entered the promised land; but in process of time, as corruption increased, many servants were illegally held in bondage. About nine hundred years after the death of Moses, when Nebuchadnezzar besieged Jerusalem, and its inhabitants were in trouble, all the servants were set free; but when the Babylonian army retired, the princes and the people disregarded their covenant, and again brought them into subjection. Then Jeremiah was sent to pronounce the judgments of the Lord: "Ye have not hearkened unto me in proclaiming liberty every man to his brother, and every man to his neighbor: Behold I proclaim a liberty for you saith the Lord, to the sword, to the pestilence, and to the famine. I will give the men who have transgressed my covenant, into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of heaven, and to the beasts of the earth; and I will make the cities of Judah a desolation without an inhabitant."

If the sin of oppression in past ages, has been so offensive in HIS sight, and we believe that he is the same yet-

terday, and to-day, and for ever,—how can our beloved country, guilty of oppressing more than two millions of its inhabitants, expect to escape his judgment?

However differently we stand respecting our religious duties under the Christian Dispensation, the law of kindness towards one another, as established among the Hebrews, has not been abrogated. There has been no repeal of the Moral Duties. That hardness of heart, which returns the miserable fugitive to his oppressor, or which oppresses him when he dwells among us,—cannot be less offensive to the ALL-SEER, than it was in the days of old.

The Hebrews were forbidden to sell their brethren as bondmen, for which this reason was given by Moses, speaking in the name of the Lord: "They are my servants which I brought forth out of the land of Egypt: they shall not be sold as bondmen;" and since that time the whole human race has been redeemed at a price, and no man has a right to hold property in his fellow man.

Man-stealing was the only kind of theft punishable under the Mosaic law with death; and man-stealing is the base and foundation of American Slavery. It is known to all who have inquired into the history of the African Slave Trade, that there have been fomented from age to age for the purpose of making slaves of the captives; and so nefarious is this traffic that even our Government has pronounced it piracy.

It might have been expected that such a beginning would have been the prelude to other acts of humanity; and that no strong sense of the wickedness of rapine and oppression, would have worked its way out to the notice of the world through some other channel; but it has not been perceived. The Internal Slave Trade is countenanced and permitted by the General Government. Great numbers of its wretched victims are driven for safe-keeping, into the public prisons built at the national expense; and we have reason for believing that many free citizens of the United States, have been arrested solely on account of a colored skin, and sold into perpetual slavery for their jail fees.

But in what respect does the Slave Trade at Washington, differ from the Slave Trade on the African Coast?—Have slaveholders a better title to the slave than the robbers who stole him in Africa? Can a robber convey a better title than he himself? If not, on what is founded the right of the slaveholder to his victim? Nothing but the law of the strongest. Who is the right owner of the slave? Himself. If then the master's title to the parent fails, his claim on the children is a fraud, and the whole system of the Internal Slave Trade, is robbery. The husband is separated from the wife, and the child from the parent, occasioning often the most heart-rending scenes.

Such enormities, perpetrated within sight of the Capitol, have engaged the efforts of worthy individuals in Congress; but so much opposition has arisen from the North, as well as from the South, that every attempt to obtain redress has been put down.

On whom ought this reproach to rest? Self-examination may be useful—for not until we shall be aroused from our apathy, and the voice of the free States shall denounce these abominations, can we hope that Congress will wipe this stain from our national character.

Another enormity in our land, draws its nourishment from the Internal Slave Trade. There is reason to believe that our free cities are constantly infested by kidnappers, who seize the unwary and carry them to some distant bondage. A committee of vigilance, appointed for the rescue of such persons in New York, has reported that within one year three hundred cases have claimed its attention.

The wretched condition of the slaves, from hard driving, scant clothing, and short allowances of food,—entitles them to our deepest sympathy. If we reject all the testimony of travellers, which goes to prove that their lives are bitter with hard bondage, and that thousands untimely perish,—how can we resist the evidence of those laws which have been published by their own masters? Here there can be no mistake: they fully prove the atrocity of the system; and the moral debasement and absolute heathenism of such numbers of the slaves, is a subject from which no Christian ought to turn away.

The expostulation of old, may be repeated in our day: "What means ye, that ye beat my people to pieces, and break the faces of the poor?" and when could the vision be better understood than now? "They had no comfort, and on the side of their oppressors there was power; but they had no comfort."

Now, in view of this vast scene of crime and suffering, what ought we to do? Shall we hold our peace? Shall we yield to our fears, and like the man with one talent, do nothing? Is the path of duty unsafe? The language of the prophet is appropriate: "Neither fear ye your fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread."

Shall we pass by, like the Priest and the Levite, on the other side? Or shall we imitate him who said, "The cause which I knew not, I searched out." The wise king has left this admonition: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, 'Behold we knew it not,' doth not he that pondereth the heart, consider it? and he that keepeth thy soul, doth he not know it? and shall he not render to every man according to his works?"

"To set at liberty them that are bruised," was one of the offices of our merciful Redeemer. Shall we not become his disciples, and breaking every yoke, let the oppressed go free? Or shall we disregard his precepts, and content ourselves with thinking he may devise some other way to fulfill his gracious intentions, without troubling us? If we do, what can save us from that awful rebuke, "Inasmuch as ye did it not to the least of these, ye did it not to me."

To interfere by moral suasion in the cause of humanity, is an impracticable right which Christians can never consent to relinquish. But with the slaveholding States we have an intimate connection, forming part and parcel of the same political compact, and subject to a portion of the same political consequences. The kidnapper, to supply the market which they keep open, carries off our free citizens; our colored seamen are thrown into prison on their arriving in southern ports, on account of their color; and the treasure of the nation is pledged for the expense of suppressing servile insurrections. Discussion is our own proper business.

But does not our duty to the oppressor also enjoin us to interfere? In the law it was said, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him;" and can we, as Christians, be silent, when such wickedness prevails in the land? Slaveholders transgress continually; and kindness cannot justify them, though cruelty increases their guilt. All other sins are to be forgiven immediately on conviction, and there ought to be no exception in this case. If obstacles stand in the way of doing justice to the oppressed, the obstructions were erected by themselves, and the iniquity of their own laws cannot shield them. The prevalence of crime was no apology when the cities of the plain were destroyed.

The master who withholds the Bible from his slaves, or in any way interferes between them and their Redeemer, incurs a fearful responsibility. Can he impute them, and not stand accountable for their licentiousness? Can he and his children escape contamination? Do the duels and deadly frays of the South come forth of the dust? Slavery, in all its bearing, is evil continually.

The superior cheapness of free labor, is established; and the perfect safety of emancipation, full, complete and immediate, has been shown in the British islands of Antigua and Bermuda. Uninterrupted quietness and general prosperity have prevailed. There is no reason, therefore, to ask what shall be done with the slaves who are set free? Do with them as we do with other people. Let them remain where they are, and pay them for their services—all will be wanted. Protect them by equitable laws. Instruct them,

and educate their children. This nation owes them a heavy debt.

And now, dear friends, we entreat you to consider if something more than we have yet done, is not required at our hands? Our religious society has pronounced slaveholding a sin, and has forbidden its members to hold slaves; but are there not slaves at this moment tolling for us?—The products of their labor, are chiefly designed for northern markets. If we purchase, our money flows to the South. Can it go there and not stimulate the planter to greater exertions and cruelties? Can it go there without encouraging the piratical trade on the African coast, which is still continued, and the sale and separation of families at Washington? Can we countenance such a traffic in any way without weakening our hands in the cause of justice and mercy? Let us follow out the principles that we profess. Let us do towards the slave as we would that other should do unto us, and putting our soul in his soul's stead, seriously examine this subject.

Signed by direction of Scipio Quarterly Meeting, held in Venice, Cuyahoga Co. N. Y., 4 mo. 13, 1837.  
DAVID THOMAS, } CLERKS.  
AMY MEKEEL, }

## TEXAS.

From the Lexington Intelligencer.

We have received from an acquaintance in Texas, a copy of President Houston's annual message to the assembled wisdom of the great Republic. It is quite an imposing document. It uses set phrases, and quaint sayings, and makes suggestions and proposes subjects for "serious" deliberation and action, touching the army, navy, finances, courts, foreign relations, &c., just as though its author were, in fact, what he considers himself, the elected Head of a powerful nation of ten millions of wealthy, free and enlightened people. He even has in some sort assimilated his Republic to this Republic—he has done what his great exemplar, Jackson, did in more than one message—call the attention to the subject of the "North Eastern Boundary."

The Indians also occupy a share of the message. He has to caution the Legislature against the attempts of others to arm the savage tribes against Texas. The slave trade, too, comes in very justly for a share of the Texian Executive's reprehension. He recommends measures to stop and prevent the introduction of slaves from Cuba into "this Republic." The object is a laudable one; and if Texas be really designed to be great, let her not only exclude African slaves, but ALL OTHERS, even the American born slaves of this free Republic: and let her make it a part of her fundamental law, that

"When her lungs receive her air,  
That moment they are FREE."

and she may well calculate on being at no distant day, in fact, what her President now describes her in fancy, in words "a sovereign and independent Republic" having before her "the obligation of evincing to the world that we are worthy to be free!"

The Treasury of Texas is rather in a bad plight. The holders of land scrip have not complied with their obligations. "The Treasury of Texas is rather in a more favorable condition than at present," says the message; but other accounts say that it has been in a condition of mutiny, which required a display of artillery with matches lighted, to disperse to their tents five hundred discontented, unpaid mutineers, and the ironing of twenty ringleaders. The expenses of the army have been reduced to the sum of \$229,032.

The Navy has been enlarged by the purchase in the United States, by "a confidential officer" of "one or more fine vessels," to defend the Gulf, and make "reprisals on the enemy."

The message gives an interesting account of the productions of Texas, and her natural resources and advantages. "Four-fifths of all the live oak in the world is now growing in Texas."

England has not disregarded her situation, nor regarded her prosperity with "suspicion or indifference." Texian relations with Mexico now, are represented as in statu quo. No new overtures from either nation.—Texas has too much self-respect, to seek foreign mediation.

The claims of the United States citizens to Texian lands are with gratitude and favor commended to the attention and justice of Congress.

The message winds up with an expression of thankfulness to Heaven for the past, and an invocation of Almighty protection for the future, to be extended to "us as a chosen people."

## Texas.

THE LAND OF PROMISE.—We published some days ago some facts about Texas, and the character and motives of the contest there, and of those who engage in it.

We have just met in a newspaper printed at Little Rock, in Arkansas, the following paragraphs, which if well founded, are wonderfully well calculated truly, to inspire men with sympathy, for such suffering and persecuted patriots!

From the Arkansas Advocate of April 27.

Vicissitudes of Fortune.—In the year 1812 or '13 Ira Ingram was a school teacher in the village of Utica, where he committed a forgery for which he was sentenced to imprisonment in the State prison at New York. After his release he assumed another name, and became a book-seller, in a small way, somewhere in the State of Kentucky. We perceive by the New York papers, that a law on the subject of slavery has been recently enacted in the nation of Texas, and that one Ira Ingram has signed the same, as Speaker of the House of Representatives of that Republic.

—Mohawk Courier.

And was not Charles E. Hawkins, who recently died in New Orleans, holding the office of Commodore of the Texian Navy, the same individual who, some eight or ten years ago, committed a most savage, cold-blooded, and deliberate murder, in Key West, Florida, upon William Allison McRea, Esq. the talented, high-minded, and honorable Attorney of the United States for that District; and escaped the gallows only because the deed was so atrocious that a jury of the District could not be had, who had not "formed and expressed an opinion" on the subject. The Territory could not demand a charge of venue—the prisoner would not—he was therefore, discharged after two terms of the court! We ask for information.—Nashville Banner.

We know nothing about the foregoing statements; but we are very certain that the "vicissitudes of fortune" have transformed a multitude of cut-throats, desperadoes, outlaws and criminals, into Texian heroes and statesmen.—Robert Potter and Mosely Baker, both great men in that new Republic, are not unknown to the criminal records of our country. A fellow who ran away from his creditors, and floated down the Arkansas in a pique, was for a time Acting Governor of Texas. And against some of the heroes of San Jacinto, indictments for murder, &c. are now pending in this very country.

## SPIRIT OF SLAVERY.

Mob in Berlin—Abuse of a Woman.

On Thursday, the first of the present month, I visited Berlin, in Trumbull county, for the purpose of discussing the subject of American slavery. Notice was circulated on the following day that there would be a lecture. Appearances were made to Joseph H. Colt, Esq., a trustee of the school district, and one of the oldest and most influential citizens of the place, for the use of the school-

house. This was refused. Jesse Garretson, a highly respectable merchant of Berlin, at whose house I was welcomed for the lecture. Esq. Colt informed him that if the meeting was held, the inevitable result would be a mob. The meeting, however, passed off without a verification of the prediction, and another meeting was appointed, to be held on the first day of the week, when I proposed to vindicate the Bible from the charge of supporting slavery.

On Saturday there were heard some buzzings of disapprobation, because we had presumed to have a meeting in opposition to the well-known wishes of the nobility of Berlin. But they were not such as to create in my mind any apprehensions of violence. But the result showed that Esq. Colt could penetrate the future with more certainty than myself. About ten o'clock at night, Mr. Esq. B. Hughes entered the store of Garretson and Hoover, where I was sitting in conversation with B. F. Powers, Jesse Garretson and his wife, and having seized me by the arm, commenced dragging me to the door, at the same time saying, "You have got to leave town to-night. You have disturbed the peace of our citizens long enough." Mrs. Garretson interfered, saying, "If you take him, you must take me too;" and about the same time, a second ruffian, who entered just after Hughes, seized by the other arm, for the purpose of dragging me out, while Mrs. Garretson made an effort to close the door, and shut out the rest of the gang. But this was prevented by those without, who now joined in the effort for my abduction; but for several minutes these were rendered unavailing by the firmness and vigor of my friends, Mr. and Mrs. G.

During the struggle, Hughes demanded of Mr. G. that he should dismiss me from his house. This was refused. They then pressed on with new vigor. They were requested to stop and reason the matter. "No reason here!" was the reply; and so indeed we found it. Brute force was the order of the day; and it was exercised, without respect of persons, upon all who opposed, as was strikingly manifested in the treatment these chivalrous advocates of slavery were pleased to deal out to Mrs. Garretson, in their zeal for the peace of the neighborhood. Hughes, who seemed to be the dictator for the occasion, ordered her to desist; assured her that she was acting very imprudently; that "he would remember her for this;" and once pushed her with some violence. Mrs. G. also received two blows, one on her arm, which sprained her wrist, and another on her breast, which has since occasioned considerable pain and soreness. But notwithstanding their commands, threats and blows, she continued unflinchingly her efforts, until they had secured their prey, by dragging me into the street. The spirit with which the attack was made, may be learned from the following facts:

A citizen of Berlin, in conversation with two of the rioters, asked them how they would have felt if there had been a corpse found in the store next morning? One of them, Wm. Ripley, Jr., a merchant of the place, replied, "we went prepared to take him, let the consequences be what they would!"

After getting me into the street, they hurried me along with violence and rapidity, a mile, perhaps more; cursing, taunting and threatening as they went. I was dragged by three men, one hold of each wrist, another hold of my collar. This last, who seemed to be the most savage of the mob, frequently jerked me with violence towards him, and would thrust his fist violently against my breast, and once he struck me on the head. Hughes remonstrated against their hurting me, and they desisted from this species of violence. One started for a rail, but that measure was decided against. But in the infliction of far and feathery, they seemed to coincide. After a delay of half an hour or more, for the purpose of procuring the means, they carried their measure into execution. After this outrage, one of their number went for a wagon, for the purpose of transporting me so far from Berlin that I should not be able to return in time for the meeting next day. During this interval, while held fast by two men, I was made the subject of multiplied jeers and insults. I made several efforts to enter into conversation, and in one or two instances met with partial success. But Hughes was most surprisingly afraid of "reason," unforgottenly interfered, and thwarted my purpose.

When the wagon arrived, I was placed in it, with three men, one to drive, and two to prevent my escape.—After ascertaining, by searching my pockets, that I had neither dirk or pistols, they concluded to relinquish their hold of my person, and permit me to ride in the most comfortable manner I could. I was carried by them about ten miles, and left an hour before day, near the centre of Canfield.

I was here an entire stranger; not knowing the name of a single inhabitant of the township, and in a situation as may well be imagined any thing but agreeable. But that God who I am, and whom I humbly endeavor to serve, guided my steps to the house of Mr. Wetmore, where all my wants were supplied. From his son, Mr. William Wetmore, I received the most marked sympathy and kindness. Of him I borrowed a suit of clothes; my own having been entirely spoiled—attended meeting through the day; and although laboring under considerable pain and fever, from the abuse of the preceding night, I was permitted at 5 o'clock, P. M., to open my mouth once more for the dumb; and to search out the cause of those, who by the avarice and prejudice of this nation are appointed unto death.

The simple facts of this narrative, make it manifest that the spirit of slavery is not confined to the South, and that that spirit is identical in character, wherever found.

Its exhibitions, too, are the same. For whether at the North or the South, it regards neither reason, truth, nor right. Mere physical force is made the arbiter of mind. "Don't you see we have the power?" said these ruffians to me, on the night of the third of June. "Don't you see we have the power?" says the slaveholder, as he drives his fellow man to his unrequited toil—sunders the sacred bands of social life,—and tramples on all the great principles of love and mercy. This spirit of slavery must be crushed by the resistless power of truth, or we shall all become its victims. It long since decreed the death of liberty; and now, with all the effrontery of augmented power, demands that she be her own executioner, by requiring a voluntary cessation of discussion upon those elementary principles of truth, on which all human rights are based; and if this be refused, "power" stands ready to compel an acquiescence.

I will only add that I have since visited Berlin; for the purpose of addressing a number of respectable citizens, who were desirous of learning what this strange doctrine (abolition) was. But tar and feathers having proved ineffectual, other means were resorted to. I was now, together with my audience, subjected to other outrages, under the professed authority and sanction of law. The particulars of this transaction are worthy of record, and I will endeavor to furnish them next week.

MARSH R. ROBINSON.

Gilford, March 13, 1837.

NOTE.—The names of those praiseworthy conservators of the peace of Berlin, should unquestionably be left upon record. Here they are.

MORDECAI B. HUGHES, an embryo physician.  
WM. RIPLEY, Jr., Merchant.  
JOHN NIXON, do.  
HENRY A. DODD, Farmer.  
ISAAC SIDEN, do.  
JAMES DAVIS, do.  
EDWARD DAVIS, do.  
HENRY HARTZLEBROAD, do.  
JESSE ROSE, do.  
JAMES R. GREENE, do.  
FULTON BOYD, do.  
FLECK.—Free Discussion.

## Mount Liberty Mob.

From the Ohio Observer.

MR. EDITOR:—I furnish you a few extracts from a letter I have just received. The writer is a young man whose piety, modesty and sobriety, endear him to all his acquaintances who can appreciate either. I think his simple and unadorned description of his shameful mal-treatment worthy of consideration, by others than moderate abolitionists like himself. As to the other matters introduced, allowance will be made of course to his prepossessions, and his opportunities of gaining correct information. I know that he is incapable of intentional misrepresentation.

NO ABOLITIONIST.

"Saturday night I lodged with an old friend near Mt. Vernon, Ohio. These acquaintances used me kindly, but in the evening the conversation turned upon the subject of abolition. They seemed to think it incorporated in the creed of the New School Presbyterians, and condemned the Abolitionists as a set of enthusiasts. I asked the man if he ever saw an Anti-Slavery Constitution, or heard a lecture upon the subject. He said he had not, nor would he. I told him it was my principle not to condemn anything until I knew what it was, and that I did not think the New School was entitled to so much credit.

Sabbath morning I went to meeting in Vernon. The day was pleasant,—the people were an hour and a half in assembling, (more tardy than the mobs, which include the friends of several of their number,) and conducted themselves with cold formality, while Mr. Scott delivered a form of sound doctrine. Brother N— persuaded me to go in the evening to hear the New School Presbyterian, or Congregational Convention, or Abolition church. I liked the appearance of the church and congregation well, yet you are aware that I do not embrace all their doctrines. The front of their church was much defaced, being daubed with tar by the pre-slavery mob, who once robbed it of its window-sash, glass and lamp, and broke them at the end of Main street. This mob is regularly organized, having a captain with a committee of three, whose business it is to examine every meeting in town, and know the object of it, lest it might be an Abolition meeting. Accordingly, the committee attended that meeting, and after the meeting commenced, they arose and walked out.

In travelling through Knox county I realized what I had heard of the valor of its citizens, and the principles of republicanism and liberty which they have adopted concerning freedom of speech, &c. Brother N— gave me several copies of the New York Evangelist to carry to his relations, who live near us. I came on feeling safe, as I had passed Vernon unmolested, with the papers in my wagon among other things, not thinking of their incendiary and dangerous character.

In a little new village nine miles west of Mount Vernon, I stopped to feed. Not much interested in the profane, vulgar conversation in a store, occupied as the only tavern in the place, I got out one of the papers to read. As I sat quietly looking over the paper, the landlord began to question me about it, calling it an abolition paper, saying "the abolitionists wish to divide the Union," &c., &c. I asked why they wished to do it? "For some selfish purpose," said he, and they all joined their vituperations, and profane slang. I said little, but asked a few questions which they could not easily dispose of, except by calling the abolitionists "traitors—guilty of treason." As others came in, he gave them a hint that I was an abolitionist. A mere hint was sufficient. They began to charge me with being a lecturer. I told them I was not; and that I was requested by a gentleman to carry those papers for him. I saw them whispering among themselves, and suspected what was coming. I started on, and saw five of them follow. When I came to the woods, they told me to destroy "the d—d papers, or they would." I asked them why they treated me so. They said "you are an abolitionist." I handed them the two papers, and requested them to read them, as they were interesting. They swore they would not. I said "I am not afraid to read any thing I please." They threw the papers on the ground, took some eggs from their pockets, (for the store-keeper had furnished each of them with a supply,) threw them on them, and turned towards me. They told me that they would give me some, threw some against the wagon, and then stepping back, began to cast them at me each of them; and then raising a savage yell, they ran back to Mr. LIBERTY. I took it calmly, feeling that I had not been half so ardent in my desires, or active in my exertions, to do good to my fellow immortals, as I ought to have been."

## Kidnapping.

We understand, upon what we consider to be pretty good authority, that a colored man by the name of Morgan, who went west from this county with Levi C. Aldrich, has been kidnapped and sold into interminable slavery. Morgan is said, by those who are well acquainted with him, to be a man of ability and intelligence, and of active business habits.

Such outrages upon the rights of man, although frequent in many places; strike the minds of republicans and philanthropists with horror: much more so when the subject is a respected acquaintance.

We understand that the people of Hartford, where he formerly lived, are much excited on the subject. It is to their credit, if they are so. If they could remain unmoved, when a free, respectable man, although colored by his skin, is snatched as it were from their midst, by one of those inhuman wretches, those incarnate demons, who are prowling through the free states, preying upon the life-blood of liberty, they must be woefully destitute of the common feelings of humanity, much more of that spirit of christianity which has been accredited to them.

## Southern Testimony.

The Telegraph, published in Darien, Georgia, (Jan. 24, 1837,) has an editorial article, headed "Aristocracy in America," from which we take the following description of the Southern planter:

"The planter, who is over head and ears in debt, and who would be a pauper, if his creditors were not lenient, looks down upon the merchant and the store-keeper, although these people are his creditors, and their kindness keeps him from insolvency and a goal. He (the planter) keeps himself a lord, because he gets his two or three ragged servants to row him to his plantation every day, that he may inspect the labor of his hands. When he arrives there, he probably finds that he has stolen a peck of corn from the storehouse, and this (save the mark!) has the offender punished for his petty crime, and is often himself the castigator—yet he thinks the merchant an inferior being, because he is not a planter."

The following is taken from the Manhattan (Ohio) Advertiser. The writer's feelings are not to be envied. And we would advise the reader, should he ever have the ill luck to fall into his company, or that of any other individual who is so lost to all the finer feelings of the soul, as to exult at the misfortunes of his fellow man, and especially at one who had never done him an injury, to keep an eye on his pocket-book and watch!

"Arthur Tappan.—A letter from New York of the 3d inst., received at this office, confirms the report of the failure of this great agitator. He sinks!

"Unwept, unhonored, and unsung."  
"Most men are entitled to sympathy in affliction; but he is not."



# THE PHILANTHROPIST.

CINCINNATI, OHIO, JUNE 30, 1837.

## Petitions! Petitions!!

There is one way in which every friend of liberty may operate—he can sign and circulate petitions. We have this week mailed several hundreds of petitions against the admission of Texas into the Union, and for the abolition of slavery in the District of Columbia.

Our desire is to reach every county, town, and inhabitant throughout the state. The petitions have generally been directed to the secretaries of societies. We shall take care that our friends every where be well supplied with them. Let them begin at once to circulate them, and let the most efficient and prompt measures be taken to secure signers. While every individual should use individual efforts, societies should immediately commission special agents. Not a spot in the state, where a human being dwells, that should not be traversed in search of signers. Last year more than 30,000 petitions from this state, were denied a hearing by the Congress of the United States. Let there this year be ten times thirty thousand. Why should there not? 300,000 voices from Ohio would speak new life into our constitution, restore the right of petition, and shake to its very foundations, the slavery dungeon of our Metropolis.

We would inform Ohio abolitionists, that we have prepared, and will send out at the right time, two other forms of petition: one praying for the repeal of obnoxious laws against the free people of color, and the other praying the legislature to make immediate and efficient provision for securing the right of trial by jury in all questions affecting personal liberty, especially in the cases of persons claimed as fugitives from labor. It is better to defile the circulating these petitions, until we shall have got through with those designed for Congress.

BE IT REMEMBERED THAT CONGRESS MEETS IN SEPTEMBER. We have not quite two months to operate in, and NOT ONE MOMENT TO LOSE.

## To the Friends of our Cause.

The editor of the National Enquirer, published at Philadelphia, after cheering us by the information, that abolitionism is progressing happily in that part of Pennsylvania, says:

"Notwithstanding the 'pressure' in business matters, (and we have felt it sensibly in our financial concerns,) our friends have evinced the most laudable spirit, in their resolution to sustain this publication. Our subscription list has much more than doubled since the organization of the State Society; and new subscribers are sending in their names daily. For all this we are duly grateful, and feel encouraged to press forward, with unabated zeal, in contributing our mite to the furtherance of the glorious work in which we are engaged."

We copy the foregoing to stimulate our friends. Is not the spirit of abolitionism as active in Ohio, as in our sister State? Have we not as many friends, who are willing to show a "most laudable spirit" in sustaining the Philanthropist? It is true, our subscription list has had, and still continues to have, a pretty fair increase. But this is not enough. We are convinced our friends could do more, if they would become more deeply interested in our cause. It should be recollected, we do not want the paper merely sustained, but most extensively circulated.

Now, let every one of our readers, and they are many thousands, who believes that abolitionism is worth an effort, and that the paper is adapted to advance its interests, resolve that he will procure for us at least one subscriber, as soon after reading this article, as he can. Were this done, we could count our readers by tens of thousands, instead of thousands. Shall our suggestion be unheeded?

## Extract of a Letter from Mr. Birney.

HANOVER, (Dartmouth College), June 11, 1837.  
MY DEAR FRIEND:—Since my letter to your friend Mr. C., which I requested him to show to you, I have been persuaded to extend my New England excursion as far as this village, which you know is the site of one of our oldest and most distinguished literary institutions.

After leaving Boston, I went on the earnest solicitation of some of the students of the Theological Institution at Andover, with my friend Mr. Goodell, to that place. I had not arrived very long, before Dr. Wood, one of the professors called on me. We had nearly an hour's conversation, chiefly on the slave-question. Although our views as to 'measures' did not coincide entirely, yet the conversation was of the most friendly, and (to me at least) agreeable character. In the evening, I lectured in Mr. Langstroth's (Congregational) Church, to a large and intelligent and entirely respectful audience. When I had finished, Dr. Wood approached, and thanked me for the fair and impartial view that I had just presented—saying, that in the doctrines I had advanced in the lecture, there would be no disagreement between those who heard them and myself. I had been solicited by some of the students of the Theological Institution to have an interview with them generally, in the Seminary; at an early hour in the morning, as my previous arrangements forbade my remaining to deliver another public lecture in the evening. The Faculty who were advised of the proposed interview, cheerfully consented to it. I addressed the students in one of their lecture-rooms for more than an hour; and answered their queries on several points on which they felt particular interest.

Leaving Andover on Wednesday morning (June 7,) I arrived at Concord, the capital of New Hampshire, in the evening. I was warmly welcomed by our abolition friends who were to hold their State Society's Anniversary on the next day. The Legislature also was in session. On Thursday Governor Hill's message was read. So far as I have heard, there was no recommendation in it to put a stop to freedom of speech or to do any thing else,—even so little as the passage of pro-slavery resolutions—to please the slave holders of the South.

The Anniversary Convention remained in session two days. It was held in one of the largest and most commodious churches of the place. Its meetings were well attended—the discussions interesting and able. I lectured on both evenings to large and patient audiences. No small number of the members of the Legislature were present, as I was informed. The whole went off without the slightest circumstance to molest. How different this from the tumults and mobbings by which Concord was disgraced not two years ago!

On arriving yesterday afternoon, at this place, I was invited by Dr. Lord, President of the College, to accept of the hospitalities of his house, during my stay. In the evening, I lectured in the Congregational meeting-house, which is the only one in the village, to a large number of the intelligent inhabitants—not a few of whom, too, have been, and still are, opposed to abolitionism. There was the utmost respect and attention given to what I had to say. I am to lecture again this evening. I intend to leave, in the morning, and proceed through Northampton, Springfield, and Middletown and New York, where I expect to be on next Sabbath; and whence I may probably write to you again. There is a great deal of talent enlisted in the anti-slavery cause in N. England—a great deal of true intel-

ligent philanthropy. It is of course gaining ground rapidly. The opposition to our principles in this State, purely on party-grounds, will not be strong enough to keep them back.

I need say nothing of the kindness and hospitality which I have been received every where in New England. Whatever may be the vulgar prejudices abroad as to the "niggardliness" of the "Yankees," it needs but a visit to N. England to put them to rout, and to make those who entertain them ashamed of them. In generous sympathy, in true politeness, in unstinted hospitality, in intelligent christian refinement, I have seen no people who surpass them. The comforts and convenience of their domestic arrangements—the order and elegance, the good taste of their architecture as displayed in their houses, are striking beyond what I have seen in any other part of our country. It is true, they do not make such a show, as southern gentlemen, who are recreating themselves and families by a northern tour during the warm months of summer. But it must be remembered, that they have no bands of slaves whose earnings they can appropriate to their own luxurious pleasures, whilst they are left to pine at home in misery and want, deprived of all things.

## "Minor Considerations"

If any thing were wanting to excite abolitionists to far more powerful and multiplied efforts than they have yet made, it would be furnished by the spirit which editors are beginning to betray in political warfare. Alas, for the spirit of the age! It is a spirit of "ultraism." Politicians, no longer politicians at length begin to exhibit symptoms of that "reckless-of-consequences" epidemic, which has hitherto been confined in its ravages to moral reformers, abolitionists and the like. How deeply must the editor of the Cincinnati Gazette be infected with this disorder, when in answer to the question, "What is to be done?" he can talk in this way,—

"We must put aside all minor considerations, abolitionism, anti-masonry, slavery, admission of Texas into the Union."

All these "minor considerations" are to be "put aside," that Martin Van Buren may be "put out." Here is a "recklessness of consequences" with a vengeance. It almost equals that amiable ultraism, which last summer pulled down a press to please the South. The editor goes on to say:—

"But we must prepare ourselves to abandon personal preferences; to place Hugh L. White as strong in our support as W. H. Harrison, or Henry Clay, or Daniel Webster. We must convene in a national convention in the spirit that governed the patriots that framed the Constitution of the United States."

"Abandon personal preferences?" To whom? Clay, Webster, Harrison. What was "the spirit that governed the patriots" of '87? A spirit of "mutual concession"—a spirit which essayed to amalgamate slavery and liberty under one government, by heaving down a portion of the latter.

Well, the national Convention of 1837 will assemble; prepared to discard all the "minor considerations" of slavery, abolition and Texas. Delegates from the north are persuaded that no measure in the world is more important than getting up a national bank; that nothing is so necessary to the welfare of the country, as the subversion of the present dynasty. Delegates from the south, will not have quite reached this pitch of moral sublimity. Southern ideas take a wider scope than northern ones, when concerned about the country's welfare. Slaveholders, having no considerate editors to tell them that slavery is a "minor" consideration, will come up to the Convention not exactly so pure in heart as non-slaveholders, not entirely prepared, even when a national bank is talked about, to forget the superior claims of their "domestic institutions," not quite prepared, in consulting about a change in men and measures, to forget that their "domestic institutions" require a slaveholder at the head of government. When have slaveholders forgotten the interests of the slave-system? When have the free men of the north not forgotten the interests of their free institutions? Let us guess what will be done in the Convention.

The spirit of the Convention of '87, we have said, was a spirit of compromise. So shall be the spirit of the Whig Convention of 1837. The object of northern delegates will be, to oust Martin Van Buren; the object of southern delegates, to oust Martin Van Buren and put a slaveholder in his place. Behold, how happily they can accommodate each other. "Northern brethren" have taken the advice of the Gazette, to put aside all "minor considerations," abolitionism, slavery and Texas; and of course can have no objection to H. L. White, especially when "southern brethren," concentrate on this man as the available candidate, and repudiate any other. "Be of the same," is the text of the Massillon Gazette, preached on at length in this paper, illustrated briefly in the Cincinnati Gazette. "Be of the same mind," will be the motto of the Convention. "Be of my mind," says the slaveholder, "and then we will harmonize." Concede this point to me; the spirit of mutual concession which animated the patriots of the revolution, should be our spirit. "It is conceded," says the dough-face; "we are determined to be of the same mind, and since this can only be by our supporting H. L. White, we abandon all personal preferences; we patriotically put aside all our conscientious scruples about slavery and receiving Texas into our Union, and our votes shall be given to him who believes Congress cannot constitutionally abolish slavery in the District of Columbia, who defends and practices slavery." So much for the patriotism of northern partyism.

We tell the Cincinnati Gazette and the Massillon Gazette and all the other Gazettes, which are willing to wage conscientious scruples, to merge great moral questions in disputes about dollars and cents or in the excitement of party-strife, that there are men in the nation, thousands of noble free men, who really believe that this republic is more disgraced, jeopardized and injured by a system which chains and crushes two and a half millions of free Americans, than by the administration of Martin Van Buren; who believe that an enterprise, in which the right of petition and debate, liberty of speech, thought and opinion are at stake, is incalculably more important than all the contentions about the currency; who believe that the preservation of the morals, republican principles and political independence of the north, by arresting the extension of slavery and rejecting Texas from the Union, has a far higher claim on the attention of the patriot than the mere change of rulers or scramble for places. And we tell them too, that a body of men that speaks through a hundred newspapers, and can employ seventy agents, and number more than a thousand societies, will not only spurn the advice which assumes that slavery, abolitionism, and the admission of Texas are minor considerations, but will spurn any Convention and its doings and its choice, that shall erect H. L. White, a driver of men, into a candidate for the presidential chair.

We have had the Gazette's opinion of the question of slavery, abolition, &c. Let us now hear John Quincy Adams.

"But if coming events cast their shadows before them, we shall soon be hurried into the midst of a revolution, more formidable than any collision between the co-ordinate departments of the government for patronage, any transitory tampering with the currency, any scramble between rival

measures and stock-jobbers for deposits of the public money—any swindling Indian treaties, or more swindling wars, or any deep dissension between the cotton-gin of the planter and the spinning jenny of the factory. All these may be compromised—all these may be occasionally used as ladders to power, and ascended or overleaped according to the shrewdness or the impetuosity of the aspirants to the summits of ambition. On all these lines of separation and opposition between the different portions of the Union, the counteracting impulses of popular leaders may balance each other, and result in nothing worse than fluctuations of public policy, and perhaps shortened presidential terms. But the conflict of interests and of principles involved in the jarring elements of freedom and slavery implanted in the physical, moral and intellectual nature of our institutions, must sooner or later come to an issue, and must control the destinies not merely of this nation, but of this hemisphere, and of man on this planet."

The Gazette says slavery is a "minor consideration!"—(Ed. Phil.)

## "Local Prejudices"

The following is from the address of the republican members of the New York Legislature, to the republican electors of the State of New York:

"There is no subject on which Andrew Jackson, in his farewell address, dwells with such anxious solicitude as that of the perpetuity of the Union. A most propitious omen for the accomplishment of this great object is the whole-some condition of public opinion at the North, especially among republicans, on the subject of the crusade of abolitionism. The abolitionist is now properly appreciated: he is justly regarded as the machinator of evil, whose proceedings are most mischievous in their influence, and whose motives are wicked, or whose reason has been shaken by the madness of fanaticism. The republicans of the North regard their republican fellow citizens of the South as belonging to the same political family. They are embarked in the same holy cause. In regard to the great questions for political liberty, their interests are one and undivided. The memory of past dangers, our splendid achievements, our future prospects, all conspire to teach us the necessity of union, and the importance of sacrificing LOCAL PREJUDICES upon the altar of the public good."

So it seems the presidential campaign is to be opened, by peace-offerings to the demon of slavery. While northern Whigs talk of discarding the "minor considerations" of slavery, Texas, &c., and of placing a slaveholder "strong in their support;" northern republicans, not to be outdone, menace and abuse abolitionists, and teach that "local prejudices," such as those against slavery, must be sacrificed. Is there not virtue enough in the community to put down this base partisan spirit, that would degrade the independence and rights of the free States, for southern favor?

Let abolitionists be on the alert, that they may be prepared to meet the aggressions on their rights which corrupt politicians are now meditating.

## Foreign Immigration.

Great uneasiness is felt by many, lest the crowds of foreign immigrants who have lately arrived among us, will corrupt our morals, impoverish our resources, undermine our national greatness. We can see but little cause for this. Hitherto our fields have been an asylum for the poor and oppressed of other lands: let them be so forever. The name "outcast" should not be odious to an American. Our fathers were outcasts; and we now inhabit a country to which they had no title of ownership. These poor foreigners are our brethren, and have a claim on our sympathy; a claim the stronger because they are in want, and we have plenty. God has given us a goodly country—our lands are illimitable, and we shall be none the worse off for permitting strangers to till them—strangers whom the tyranny and starvation of Europe are driving across the Atlantic. That these unfortunate persons are "paupers," "putrefying with disease," "ragabonds," "political agitators," "revolutionists," is more delusion, so far as we are aware, without foundation. We know that they have been so represented by some of the New York papers; but from the specimens extant of the exaggerative propensities of these papers, we are unwilling to accredit their testimony in any case, where their prejudices are concerned. We see no propriety in thus endeavoring to excite the passions of the rabble against the "outcasts." We see no propriety in attempting to foster national prejudice, exclusive enmity and bitter enmity in all countries, and always tending to excess. Nor is it generous, we think, to address the selfishness of the community, and thus enlist it in unlovely strife against the oppressed stranger. Of course we have no sympathy for such sentiments as the following, which we extract from one of our city papers:

"The American yeoman, who is every day boasting of his country, to whom American is a glorious name, suffers himself to be bowed out of his paternal estate by the outcasts of Europe!"

"How immense is this evil, may be ascertained by a very little inquiry, which it behooves all to make, before they again go up to celebrate the birth-day of American liberty. Let them think of it, when the Declaration of Independence is read. Let them think of it when they read of the wrongs, and the outrage which a British seaman and a Hessian soldiery would have imposed on free America."

And so we are to make the birth-day of American liberty a day of revenge, rather than of thankfulness to God! On this day we are to inflame our blood by dwelling on "the wrongs and the outrage which a British seaman and a Hessian soldiery would have imposed on free America;" and then take vengeance on a few suffering wretches, strangers in a strange land, who, most likely, have never heard of the doings of "a Hessian soldiery." God forbid! Let the story of our wrongs never be rehearsed, never remembered, if it shall serve only to kindle the fire of hate in our hearts, and to cherish an antipathy towards strangers.

Doubtless, some measure should be devised to prevent any ill consequences that may result from foreign immigration. Compassion for others is perfectly consistent with justice to ourselves. Let laws be passed, calculated to preserve more effectually the purity and independence of our elections; and let more efficient measures be taken to prevent, if possible, large masses of immigrants from congregating in our cities, and at the same time to educate them. And let such a law be passed as is recommended in the paper from which the above extract was taken—"a law extending the time required in the naturalization laws, so that no foreigner shall be admitted to citizenship in less than ten years; and not at all, unless he can read the constitution which he swears to maintain."

But whatever we do, let us never encourage a spirit of proscription or persecution against men, women and children, who are seeking a home in the land we delight to call our own.

## Abolitionists should Awake.

We may be needlessly alarmed. It is possible that the leading partisan politicians in the free states are not such devotees to party as we believe them to be; that they are not so destitute of far-reaching policy or honest principle, as to abate any thing of the political independence of the free states, for the sake of gaining Southern votes. It is possible, we say, but in our opinion utterly improbable. Experience makes us fearful—exceedingly fearful, and from what we can gather of party designs, as revealed in the language of leading editors and public meetings, throughout the country, we are deeply impressed with the apprehension that the coming Presidential canvass will be

marked by more disgraceful and dangerous concessions to slaveholders than have yet been witnessed.

We ask, what does the Editor of the Cincinnati Gazette mean, when, in his intense desire for the overthrow of Martin Van Buren, he says we must put "aside" the "minor considerations" of "slavery," "admission of Texas into the Union," &c. What can he mean, but that if the Southern Whigs demand that a slaveholder, who believes slavery no evil, should be the candidate, the Northern Whigs must disregard the "minor consideration" of slavery, and vote for him? Or, that a Northern man being selected, the consent of the South must be gained, by a pledge on the part of the Northern Whigs to abstain from all opposition to the slaveholders' project, the annexation of Texas to our Union? Certainly, if their consent can be gained in no other way; certainly, if slaveholders can be enlisted in no other way against Martin Van Buren, we are warranted in believing that the Editor of the Gazette, and those who think like him, will agree either to the nomination of a slaveholder, or the admission of Texas,—for slavery is a "minor consideration."

There are several things which politicians should remember.

The Republican party has already occupied the ground in the South. It will indeed be very strange if the Whigs can make concessions, which their antagonists will not outdo; in which event what will the former have gained?

Neither party can make any concessions to slavery that shall avail them any thing, which will not at the same time alienate from them a large portion of their most respectable and influential elements in the free states.

One thing is pretty certain, that the party which first declares independence of the slave-interest—first proclaims its adherence to the fundamental principles of the free institutions of the North—first publicly resolves that it will grant no more to the system of slavery than the Federal Constitution requires, will peculiarly deserve the confidence of a large body of men, who believe that the worst moral, social and political evil our country has to contend with, is the system and influences of slavery.

Let Abolitionists awake!—may, let every man awake who loves the independence and honor of his country, and values the principles upon which the social institutions of the North depend, more highly than the success of his party. Let us all awake!—be vigilant, disinterested, devoted; and, when corrupt politicians would barter away Northern honor, Northern independence, Northern rights, Northern principles and Northern safety, for the paltry gain of a few slaveholding votes, let us assure them, in a way they cannot mistake, that they have miscalculated entirely the strength of our party affections, and that though they may, we cannot, become political slaves.

## New Richmond A. S. Soc.

The following are at present the Officers of the New Richmond Anti-Slavery Society.

C. S. WALKER, President,  
ABEL TOWNER, Vice President,  
I. W. WEAVER, Rec. Secretary,  
WM. CARRER, Cor. Secretary,  
MARK STRICKLAND, Treasurer.

## Self-Condensation.

The editor of the New Orleans True American, in a recent number, gives the following picture of the effects of monopolies:

"Monopolies of all kinds are inimical to liberty.—When the State gives one man an advantage over another by granting him immunities, it wrongs the citizen. Industry becomes paralyzed, for whole years of toil will not suffice to reach a point that the fortunate holder of legal privileges may attain in an hour. Yet legal monopolies have found advocates on the score that the public good requires their establishment. But the evil does not stop here. The institution of bodies of men for effecting a certain object, under the law, sows the seeds of unprivileged monopolies. Look at the cotton monopoly of New Orleans for the last ten years. It sprang from and lived upon the vitals of the Banks. There was no liberty of speech, no freedom of the press beneath its blighting shade. It was a blind power that crushed all that was not its votaries. Every thing, every body, which came within the pale of its influence, dragged out a miserable existence. Nor was it a body remarkable for intelligence or thought. It drew its breath from the banks, and by its own weight tottered to destruction."

Slavery is the most horrid monopoly in the world—conferring for instance in Louisiana and Mississippi, on a minority, the exclusive privilege not only of owning all the land and cotton and sugar, but all the proceeds of the physical and spiritual energies of a large majority of the inhabitants of these two states. Truly, such a monopoly is "inimical to liberty;" there is "no liberty of speech, no freedom of the press beneath its blighting shade;" it is "a blind power, that crushes all that are not its votaries"—and "every thing, every body, coming within the pale of its influence, drags out a miserable existence."

Slaveholders cannot say a single word against any form of oppression or injustice, which does not apply with tenfold force against themselves.

## Texas.

The New England Anti-Slavery Society, which lately met at Boston, passed a resolution against the admission of Texas into the Union.

We would be much gratified to see the same resolution passed in every meeting of citizens in the Union, for whatever purpose assembled. If this were done, our young men would cease to flock to that devoted country, to become the dupes of heartless speculators in land and human life. Let those already in Texas be once convinced that they can expect no protection from the Union, and they will gladly come back. We have always regarded this Texan business as iniquitous, and the countenance which it received from a portion of our citizens as disgraceful to the country. It was the work of a few land speculators in New York and the South, and the effects of success would be, first, a most active and abominable African slave-trade, and secondly, a dissolution of the Union. It has nearly involved us in a war with Mexico. But the end is probably near. The ensuing session will probably see Texas under the dominion of Mexico.

Public Ledger.

## A Good Idea.

The following is an extract from a letter to the Editor of the Altos Observer, by a minister in a slave-holding state.—Ed. Phil.

"In regard to the church in Missouri and other slave-states, would it not be practicable to have separate organizations for slavery and anti-slavery professors? What hinders from having a church, for instance, in Saint Louis from which all slaveholders should be excluded? And what hinders having these organizations all over the slave states? Perhaps this would be the best way to purify the church from slavery. The Lord, the ministry, and religion would soon forsake the churches in which slavery was tolerated. This would be spreading responsibility—giving it more shoulders on which to rest. The ministry are not able to stand up under it alone. I mean the responsibility of unchurching slavery. It would give the ministry the election in regard to preaching in slavery or anti-slavery churches."

I would be much pleased to see the experiment tried, and I am of opinion that the day is not far off when such an arrangement will be made. From your point of elevation, please take the responsibility of throwing out the suggestion, and urge it by such arguments as may, in your estimation, be calculated to achieve the end—if you think it practicable or desirable."

"CINCINNATI JOURNAL," is the name of a new paper just established at Cincinnati, Ohio. It takes high ground in relation to all the moral enterprises of the day—advocating the Sabbath, Temperance, Moral Reform, Anti-Slavery and the Rights of Women. The numbers we have received, give evidence of care and skill in the preparation of matter; and with its mechanical execution we are greatly pleased.

The American Anti-Slavery Almanac, for 1838, will be ready for delivery by the first of August. The cost of the "incendiary pictures" and calculations will exceed \$150. Anti-Slavery societies should make arrangements for a supply in good season.

PROPOSED METHODIST A. S. CONVENTION.—The Convention of ministers and members of the Methodist Episcopal Church, which it has been proposed to hold in Utica, on the 21st inst., we have been requested to say, is for special reasons, postponed.

In the mean time, we wish all our friends who are in favor of such a Convention, to send their names to this office. When the time is definitely fixed for holding it, due notice will be given in the Watchman.—Zion's Watchman.

EDITORIAL CHANGE.—Mr. Hadley, the vigorous editor of the American citizen, has resigned his post as editor. The paper is to be removed from Warsaw, N. Y., to Perry.

## Freedom of the Press.

The Editors in Indiana have recently made an attempt apparently to fetter their own freedom. In their report, published by their Convention, lately held at Indianapolis, we find the following passage:

"State legislation frequently fails to meet the entire wishes of its subjects. Under such circumstances appeals are sometimes made from the sovereign power to the people, of an exciting nature. Such means to accomplish a repeal of oppressive laws, your committee deem highly injudicious; inasmuch as they are calculated to excite a spirit of sedition and resistance to the civil authorities of the commonwealth, altogether incompatible with the welfare and peace of society. Your committee would therefore suggest the propriety of adopting such measures as to you may seem best, the most effectually to repress inflammatory publications of this nature; reserving to editors at all times the right to discuss the propriety or impropriety of laws, in a fair and patriotic manner."

Now this would be well enough, if we could find any body or number of bodies wise enough to prescribe, with infallible fulness and exactness, the "fair and patriotic manner" of discussing every subject that may arise. But since no wisdom of this sort exists anywhere on earth, we shall take the privilege of judging for ourselves, as to what we shall discuss, and how we shall discuss it.

Our friend of the Jeffersonian, on whose principles we took the liberty to remark some time ago, does not seem to think that "absolute acquiescence in the decisions of a majority" is in this instance, "the vital principle of republics." On the contrary, he seems disposed to "appeal" from them to the public, thus conceding that there is some "other appeal" from the "decisions of a majority," than "to force."

"True, (says the Jeffersonian,) the Indianapolis report reserves to us the right to discuss, in such manner as these editors may seem fit to allow, the measures of the government—the superior power, which is elevated over the uninformed people, (who is the superior power, if the people are not!) We may cautiously say of this or that high-handed, usurping, oppressive measure of government, that we do not think it is hardly right—that it would seem to us more consistent with liberty, if it were otherwise; but if we go one step farther—if we say to the people, our government is usurping power—the laws it has passed are oppressive—are unequal—the measures of our government are endangering our liberties—we must be vigilant if we would preserve the rights of our fathers, obtained at the expense of blood and treasure—let us rally at the polls at the next election, and displace those dangerous men, and elevate others whom we can trust, in their places,—if we use such expressions as these, we say by the old Sedition Law and Indianapolis Convention principles, we are to be persecuted and fined and incarcerated in prison. Can such doctrines be sanctioned at this day and in this country? We say, let the press remain untrammelled. Let every editor remain as he now is, subject to the existing laws of the land for any and every abuse of the freedom of speech, and nothing more. It is dangerous—it is dangerous to the freedom of the press, to undertake to establish any arbitrary laws, particularly for its control; for let it be remembered that the definition of a violation of those laws, will be that which tends to bring into disrepute the men and measure of a ruling party. The indignant people of the United States have once huddled from its seat an administration which enacted laws like these. We trust that the people of Indiana are not now to submit to the same odious shackles."

And we trust that this spirited editor will not suffer his "absolute acquiescence" principle to stand any longer at the head of his paper, without those "limitations" which Thomas Jefferson omitted, only that he might compass the principle within the narrowest compass.—Ed. Phil.

## Sectarianism, Partisanship, Abolitionism, Old Schoolism, New Schoolism, &c., &c., &c.

Well—after all, the post of an Editor is not the most agreeable one. Hundreds have said this thing before us, but we now say it for the first time; therefore, readers must receive it as quite original with us.

We had prepared all our matter for the paper, leaving a large space for correspondents, when lo! we found ourselves suddenly called to account for certain statements put forth in our last week's number concerning the General Assembly of the Presbyterian church. Correspondents must be patient, then, while we attempt to satisfy certain good "friends," whom it seems we have sadly offended.—Let us introduce the business in due form.

## MR. BURTT.

Dear Sir: You will please insert the enclosed documents in the NEXT Philanthropist. We only wish you to place us on the footing which we held as philanthropists and christians previous to the appearance of the article referred to. Mr. Burtt is a man whom Mr. Birney esteems highly. He was willing to risk as much, if not more, during the abolition excitement here, than any other minister in the city.

Mr. Burtt wishes you to understand that he considers it as a piece of justice, that you should insert it.

Yours, truly,  
Cincinnati, June 26, 1837.  
EDWARD PATTERSON.

We have but one observation to make on the above.—We wish those who are our friends in secret, would come out and give us the light of their countenance. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." When our friends first make themselves felt by a blow, their friendship is startling.

Mr. Burtt shall speak for himself.

## To the Editor of the Philanthropist.

DEAR SIR.—In the 71st No. of your paper, you throw out charges against a respectable body of men, which, if true, would load them with infamy; which, if untrue, are grossly slanderous. Just permit me to direct your attention for a moment, to some of these. Under the head of "Texas," you say,—

"Look at the doings in the General Assembly, and see there a pattern," furnished by ministers of the gospel, of what slaveholders will do, when they have the power, constitutions to the contrary notwithstanding."

Again, under the caption of "The prudent Man," &c. "In the Presbyterian church, slavery has made the breach—slavery has sundered brethren. By one sweeping vote, 'without charge or trial' slaveholders have cut off from the Presbyterian connexion, four synods and an



presbytery, embracing four hundred ministers, and four of five hundred churches. That slavery was the only cause for this excision, we do not say; but it was a leading cause."

Again:—  
"We had occasion to observe some time ago, that habitual violations of natural rights, naturally and inevitably lead to the disregard of guaranteed ones. \* \* \* If men had realized the full force of this truth, and fashioned their conduct by it, it would not now stand recorded that the General Assembly of the Presbyterian church, violated flagrantly and wilfully their own Constitution, in the expulsion of a large portion of their brethren, unaccused, unarraigned, unheard."

There are many other highly offensive charges, in the succeeding remarks, which I do not at present wait to notice, not to say anything of the misrepresentations quoted from other papers; which appear not to exhibit the cool judgment, but the excited feelings of their editors. Now, sir, I call upon you, as a man of candor and impartiality, to show:—

1. What article or clause of the Constitution of the Presbyterian Church, the late General Assembly have violated? Under this head I expect you to place before your readers the express words of the Constitution, that they may be enabled to judge of the fairness of your inferences.

2. What evidence is there, that "slave-holders have cut off from the Presbyterian connexion" four synods and a presbytery? I do not ask for surmises, or the *ex parte* statements of ecclesiastical partisans, or of political editors, who are so silly as to become their echo; but I request you to place before us solid and satisfactory proof.

3. What evidence have you that the action of the Assembly would have been different, if there had not been a Southern man among them, or a slave-holder in the land?

4. What evidence can you produce, that the "four synods" were ever, constitutionally, a part of the Presbyterian church; and if they were not, how could they be cut off from that church?

5. You know the difference between the judicial and legislative action of a representative body. Will you then show, that in passing a legislative act, there ought to have been charges, arraignments, and trial?

I shall be glad to see your answers to these questions. They may suggest to you and others, the proper grounds of investigating the action, and pronouncing upon the merits of the late Assembly.

I shall only add, that the Assembly dissolved a presbytery—one which the General Assembly had created, and which, therefore, they had an undoubted right to dissolve; but they did not cut it off. Neither did they cut off the synods; they did nothing more than declare them to be what they really were—not constitutionally a part of the Presbyterian church.

Yours, respectfully,  
JOHN BURTT.

#### REPLY.

A few remarks to acquit myself of partiality or unbalanced feelings, and we shall endeavor to satisfy Mr. Burtt.

#### EXPLANATION.

We do not belong to the Presbyterian church, or to any denomination hostile to her welfare. Of course it ought not to be supposed that our "offensive" remarks were dictated by dislike of the Old, or attachment to the New School; or by a spirit of sectarianism. We never can be a sect; we never can become a partisan in contentions among Christians. The Presbyterian church therefore stands on a level in our affections with other churches; and with the unhappy divisions that may trouble and rend it, we are no farther concerned than, as they may affect the progress of practical christianity, and the success of a cause, which we esteem of more moment than any union or schism of any ecclesiastical body.

Our object in the "offensive" remarks was, not to glorify or asperse a party, or "to load with infamy a respectable body of men, but to develop the operation of the system of slavery in the Presbyterian church, its baleful influence on the ministers of a meek religion, and from the conduct of slave-holding and pro-slavery divines, to gather some idea of what might be expected from slaveholding and pro-slavery politicians.

It is possible that our zeal against slavery gave an exaggerated tone to our thoughts, and that we magnified the part which slavery acted in the affairs of the assembly. It is possible too, that in alluding to the unconstitutionality of the proceedings, we were not careful enough, to refer continually to our authorities. If we so erred, we shall rejoice to be corrected, for the success of our cause stands not on misrepresentation. From the language in which Mr. Burtt's letter is couched, it is clear, that he thinks our charges not only erroneous, but "grossly slanderous." He might have spared this phrase without lessening the force of his letter.

#### MR. BURTT'S COURSE NOT CORRECT.

We do not think the course Mr. Burtt has chosen to take, either courteous or correct. We made certain statements, and appended the testimony of two editors, in our judgment both competent and candid. If Mr. Burtt deemed the statements erroneous, the testimony invalid, his business was to prove them so. We would cheerfully have published such a demonstration, if it had made our "censured article" appear a mere tissue of unfounded assertions. Why has not Mr. Burtt done this? Why does he take it upon him to catch us, asking us questions, the discussion of which would be interminable, for the most part foreign to the object of this paper, foreign to the object of the "offensive" remarks, and not necessary to lay open our supposed errors, in the statements excerpted to?

He will permit us to pass by his questions, as proposed, and to give him what authority we have for the statements which he specifies. This is all that he can in justice demand.

#### CENSURED PASSAGES.

He first quotes a passage from an article, entitled "Texas."

"Look at the doings in the General Assembly and see there a pattern, furnished by ministers of the Gospel, of what slave-holders will do when they have the power—constitutions to the contrary notwithstanding."

And another from an article, entitled, "The Prudent man foreseeth the evil," &c.

"We had occasion some time ago to observe, that habitual violations of natural rights, naturally and inevitably lead to the disregard of guaranteed ones. If men had realized the full force of this truth and fashioned their conduct by it, it would not now stand recorded that the General Assembly of the Presbyterian church, violated flagrantly and wilfully their own constitution, in the expulsion of a large portion of their brethren, unaccused, unarraigned, unheard."

#### THE ASSUMPTION.

The assumption on our part in both these quotations is clearly, that the proceedings of the General Assembly in the dismemberment of their church were unconstitutional, in the latter quotation, that they were wilfully and flagrantly unconstitutional.

It is this assumption to which Mr. Burtt evidently objects; it is this assumption which is suspected to arise from a partisan spirit; it is this assumption which we are called upon to support.

#### EXPLANATION OF OBJECT.

In addition to our positive disavowal of any partisan feeling, and of what we have already said to establish our impartiality, we ask Mr. Burtt to read these two passages in their connection, and then say whether there is the slightest indication that they were penned under the influence of hostility to the old school. In both instances, the allusion to the assumed unconstitutionality of the

General Assembly's proceedings, is purely made to illustrate the pernicious influences and tendencies of slavery. So much to remove all suspicion of our being a partisan.

#### UNREASONABLENESS OF MR. BURTT'S QUESTIONS.

Now, as to the ground on which the assumption was made:—If our article in any part of it had been designed as a formal charge against the proceedings of the General Assembly, doubtless we would feel ourselves bound to refer to the constitution of the church, prove that the ejected churches had been "constitutionally a part of the Presbyterian church," determine whether the action of the assembly was "legislative" or "judicial," and "place before our readers the express words of the constitution" of which the ejection of the synods was a violation. All this Mr. Burtt has most gravely called upon us to do, as if our business was to meddle with strife that does not belong to us. Mr. Burtt will allow us to decline all controversy on these points. We repeat again, it was never our intention to bring any formal charge against the General Assembly, concerning the constitutional character of their proceedings.

#### ACKNOWLEDGEMENT OF AN ERROR.

Let us say here, once for all, that, on a careful review of the article which has given so much offence, and of that passage in the "Texas" article, which alludes to the Assembly, we can detect but one error. It is, that we were too positive in our assumption, that the proceedings of the General Assembly were violative of the constitution. Our statements, founded on the evidence of different Journals, assumed rather the character of assertions than opinions; the reverse ought to have been the case.

#### SOURCES OF OUR OPINIONS.

As Mr. Burtt and our readers may desire to know where we gathered the materials of our opinions, we will refer them to the selection in our last week's paper from the Cincinnati Journal and the Chronicle, and to the reports of the proceedings of the General Assembly, as given in the New York Evangelist.

#### THE REMAINING PASSAGE.

The remaining passage to which Mr. Burtt would appear to object, is this:—

"In the Presbyterian church slavery has made the breach—slavery has sundered brethren. By one sweeping vote without charge or trial, slaveholders have cut off from the Presbyterian connexion, four synods and one presbytery, embracing four hundred ministers, and four or five hundred churches. That slavery was the only cause of this excision we do not say; but it was a leading cause."

#### REMARKS ON MINOR MATTERS.

Mr. Burtt tells us the presbytery was not cut off, but dissolved. As this seems to us a hypercriticism, we shall notice it no farther than to say, excision and dissolution in this case amount to about the same thing. Again, Mr. Burtt says the Assembly did not "cut off the synods;" they did nothing more than declare them to be what they really were—not constitutionally a part of the Presbyterian church. Mr. Burtt is a partisan; we are none. He uses the prescribed terms of those who believe like himself; we use such general language as it might be justly supposed an individual, not a member of the church, would use. We have seen certain synods, acknowledged as parts of the church for years, suddenly declared not to be parts of the church. We say at once they have been "cut off." The phrase, in our opinion, is correct, and we shall retain it.

#### TWO POSITIONS TO BE ESTABLISHED.

Having settled minor matters, it devolves on us to prove: 1. That slavery was a leading cause of the excision of these synods. 2dly. That slaveholders cut them off. We shall the more cheerfully attempt this, because in so doing, we shall carry out a leading object of our paper, which is to develop the fearful progress of the spirit of slavery; and because too, in the legitimate prosecution of this object, we care not what *ism* we may traverse, be it New Schoolism or Old Schoolism.

#### EVIDENCE OF THE CINCINNATI JOURNAL.

The first evidence we will adduce is an extract from an editorial, in the Cincinnati Journal of June 15th, as follows:—

"We had no doubt when the course of the General Assembly was manifested, and when the four Synods were cut off, of the cause which was urging on that body to such extremes of violence. Our belief is confirmed by our correspondent. The question is not between the new and the old school—is not in relation to doctrinal errors; but it is slavery and anti-slavery. It is not the standards which were to be protected, but the system of slavery. To this system the constitution of our church has fallen a sacrifice, and ominous indeed, has been its fall."

This testimony derives special strength from the fact that the editor of the Journal has not hitherto been considered friendly to our measures; and from the fact, that the opportunities of observation afforded him by fourteen years residence in the slave-holding States, qualify him to judge with peculiar correctness of the activity of the spirit of slavery in the southern ministry.

An accredited correspondent of his, whose letter is published in the Journal of the same date, says:—

"The resolutions for excluding the Synods of Utica, Geneva and Genesee, were offered by R. J. Breckenridge, of Baltimore, and sustained by himself and W. S. Plummer, of Virginia. The speech of the latter gentleman, was one of the most violent, unfair and unbecoming that I ever heard. It was designed to excite the South to vote as one man against these Synods, because they had dared to oppose southern slavery. Mr. Plummer, in alluding to the ministers who have embraced the ground that slavery was wrong, called them *demagogues* and *fanatics*. He said they would ruin the church and the nation, and called upon the Assembly to cut them adrift."

And again:—

"The Southern delegation, in general, seem to have felt that their business at the Assembly was to cut off in the face of the constitution enough Northern Synods to render slaveholding impregnable in the Presbyterian church. Rev. E. White, of South Carolina, Dr. Clelland, of Kentucky, Rev. Mr. Mines, of the District of Columbia, and the delegation from East Tennessee, constitute all from the South who have not gone for these radical and revolutionary measures."

These extracts not only confirm the statement, that slavery was a leading cause of the dismemberment of the church, but also, that slave-holders were so unanimous and active in their movements, that they may be properly represented as having cut off the obnoxious Synods.

#### OF THE CINCINNATI CHRONICLE.

The editor of the Cincinnati Chronicle, a member of the Presbyterian Church, who, we believe, is rather unfriendly than otherwise to abolitionism, in speaking of the ejected Synods, says:—

"From the locality of these churches, (western N. York and northern Ohio,) it is presumed, that the fear of abolition rather than of *heresy*, was the ground of excision."

#### OF THE NEW YORK EVANGELIST.

The editor of the New York Evangelist, in a letter of his from Philadelphia, published in number 376 of that paper, holds the following language:—

"The most interesting reflections crowd the mind, in contemplating these events. Some of them are these: slavery has turned the scale. The agents of our benevolent societies have been afraid to manifest any sympathy for the slave, lest the slave-holder should take offence; and now the slave-holders have shut them out of the church. Leading divines have deprecated the discussion of slavery in the General Assembly, lest it would divide the church; and now, without discussion, the slave-holders have divided the church. A great calamity has overtaken the Christian community, and Abolition has had no hand in producing it, but the evil comes from alienation between those who have been fellow laborers in putting down abolition. The poor slave has followed his groans into deaf ears, and craved a word of compassion from dumb lips, lest our interference should divide the Union. The slave-holders have now driven the entering wedge, which is to sunder the ties of fellowship and co-operation between the north and the south. And when the church shall have been effectually riven asunder, and all the moral ligaments that religion creates are severed, what statesman can discover reasons for believing it possible to maintain a union purely civil? The Union is divided. Slaveholders struck the blow. Abolition has had nothing to do in the case."

A valuable correspondent of the Journal, and a member of the General Assembly, thus writes in a letter published on the 29th instant:—  
"Thus at a single blow, without previous notice, trial, judge or jury, the Assembly severed, (according to the printed minutes of 1836,) three synods, twenty presbyteries, forty-six licentiates, four hundred and five ministers, four hundred and fifty-four churches,—besides one presbytery, from which I find no statistical report. These with the ninety-six ministers and one hundred and twenty-one churches from the Western Reserve, make a total excision of five hundred and forty-seven ministers, and five hundred and seventy-five churches."

After some other observations, he thus speaks of the delegates from the South:—  
"I have before remarked that the delegates from the slave-holding States, have been foremost, and with some exceptions very unanimous in these extraordinary proceedings, by which more ministers are excluded or declared so, from the Presbyterian church, than are to be found in the entire States of Kentucky, Virginia, North and South Carolina, Georgia, Alabama, Mississippi, and Arkansas, and the District of Columbia. From all the slave-states, I find on the printed minutes of 1836, the names of only four hundred and sixty-seven ministers. \* \* \* \* I have no doubt but what our southern minister spoke the mind of many, when he told me, he had acted cheerfully and from a sense of duty in what he had done, and that if the vote was to be put, he would vote to cut off every abolitionist from the Presbyterian church. He said the church was formed by slave-holders, and anti-slavery men had no business in it. I have little doubt that they will yet be ejected from it."

#### THE FOREGOING EVIDENCE SUFFICIENT.

The foregoing evidence, we believe to be sufficient to sustain our positions. Indeed, we are more than ever convinced that slavery was a leading cause in these singular proceedings. It is true Mr. Burtt may still be sceptical, he may think the charge "offensive" and "grossly slanderous," but it will be well for him to ask himself whether he has any evidence to place against what we have adduced, whether in fact he has not suffered religious partisanship to make him inattentive to slaveholding injustice. We have heard that old school-abolitionists joined with the slave-holders in this work; but this does not prove that opposition to what is denominated *heresy*, was the only or even principal cause. The attempt to exclude men from the church on the avowed ground of their opposition to slavery, would have been too bold and shameless; but we can easily imagine, and from facts that have come to our knowledge, we are prepared to believe, that this was the principal ground with the slave-holding delegation, although the laudable one of the party with whom they acted, was opposition to alleged *heresy*.

#### COMPROMISE JUSTIFIABLE.

We have heard too, that there were old school abolitionists who voted to lay on the table the memorial of a certain Presbytery, for which it had been fully expected they would procure a hearing. Is Mr. Burtt—are our old school friends in this city prepared to sanction such conduct, because they suppose it will ultimately do no harm to our cause? If they are, we are not. On the contrary, if it be true, we shall require very strong evidence to satisfy us that such conduct did not necessarily involve an unholy sacrifice of principle to expediency. Be assured, abolitionism will acknowledge no individuals as her disciples, who will sacrifice the rights of the poor slave, or the principle of love, which is her animating spirit, on the shrine of religious or political party. It never recognises the necessity of compromise with the "unfruitful works of darkness"—of doing evil that good may come. Do we offend any? No, for we cannot suspect for a moment that abolitionists, whether of the old or new school, can entertain any other sentiments.

As to the "other highly offensive charges," which Mr. Burtt accuses us of making, we can say nothing, as we are ignorant of what he means.

#### CONCLUSION.

And now let us assure Mr. Burtt, that we are sorry he should have found any thing in our paper, which he deems so highly censurable. We hope, that however offended he may have been by what he considers gross misstatements by us, he will remember that they are but the statements of one individual, and not permit them to restrain him from a more open and earnest advocacy of the cause of emancipation, than to our knowledge he has hitherto attempted.

\* We have heard this: we hope it is not true. Nay, we believe the information we have received, is entirely incorrect. We are personally acquainted with several abolitionists, decided Old School men, and we could hardly believe they would sacrifice principle to expediency, unless their own lips should declare it.—[Ed. Phil.

#### Mr. Patterson's Letter.

But our troubles are not yet ended. Another of our good friends, Mr. Patterson, whose sincere zeal in the Anti-Slavery cause we highly respect, lectures us on this wise:—

#### To the Editors of the Philanthropist.

GENTLEMEN:—

The article headed "The prudent man foreseeth the evil," in the last Philanthropist, appears to many of your best friends and patrons, to partake of a partisan spirit. Our tongues had barely ceased to applaud the coolness, firmness, and singleness of purpose evinced by our editors, and these rare qualities united with a christian spirit amidst the jarring which prevails in the ecclesiastical and political world, when the seventy-first number of the Philanthropist makes its appearance, as if on purpose to cool our ardor, and weaken our confidence.

We consider it impracticable under existing circumstances, to establish a common christianity, or to treat of religious subjects without jarring with the tenets of some christian sect. But not so when we take our stand on abolition principles; there Baptists, Quakers, Unitarians, and even "Old" and "New School" Presbyterians, can lay aside their religious and political dogmas, and meet on a common platform, and establish an organ to represent and defend their views on slavery without sacrificing any doctrine held by their respective churches.—This we consider, they have done, and that it is unkind and unwise in you, who conduct the press, to take up the shibboleth of any party in religion, under such circumstances.

It is a lamentable fact, that the spirit of calm investigation and inquiry has, in a great measure, died on our borders. Therefore, it becomes every unflinching advocate of truth and justice—and particularly you, gentlemen, who hold so confidential and important a situation, to wait patiently, when any thing transpires to excite men's minds, and enlist their passions, before you express an opinion—and that opinion should be formed from thorough investigation of cause and effect.

The late proceedings of the General Assembly of the Presbyterian Church, in Philadelphia, though condemned by you in the following unmeasured terms, as "violating flagrantly and wilfully their own Constitution," have led many in our communion to bless God, and rejoice on account of them; whilst others, equally zealous and sincere, mourn over what appears to them to be the desolation of Zion. The newspapers which advocate the views of the two parties, represent things in a different light.—It appears to our minds, (and this is the question abolitionists have to do with,) that not one particle of genuine liberty will be lost by the Assembly's late proceedings. We have great confidence in the piety, wisdom, and experience of some of the men who were present, and took a part in the debate—men, as adverse to slavery as you possibly can be, or even "Thompson" himself;—but particularly we confide in the overruling providence of God, that he will make all things work, eventually, to the glory of his own great name.

Besides, we consider that it requires men who have studied, and are thoroughly versed in the standard of our church,—men, who have preached, and prayed in her,—men, who have carefully watched her operations and movements, for years, to understand her peculiar doctrines and organization, so as to act intelligently and judiciously in her councils.

Holding these views, we consider it unwise and unkind, in men whom we respect as citizens, and rank amongst our best friends—and particularly men, whose hands we are willing to hold up in every emergency, when contending for the "abolition of slavery"—we say that we consider it unwise and unkind in them, to denounce those whom we love, and their measures, without discrimination or distinction.

It is known to persons who read religious, or even many commercial newspapers, that a warm controversy has existed in the Presbyterian Church for years. This did not originate in the "slave question," but, it is said, from laxity in discipline, and discrepancy in doctrinal views.—To say that this controversy has arisen without a sufficient cause, would be as absurd, as to say that either party have uniformly manifested a spirit of brotherly love and forbearance in their debates and councils,—and both these would not be more opposed to the truth, than to say our party alone, is in favor of the abolition of slavery. Though the Church is divided on doctrinal points, you have warm friends on both sides. The scale may appear to preponderate in favor of one, to-day;—to-morrow, it may change. You will not infer from this document, that we wish you to hold back, when any thing transpires in our, or in any other religious body, tending to thwart the definite object, we trust, you have in view. No; but an uncertain sound should never be given, when a little patience may prevent much evil.

I am constrained to say, that the penning of this document has been an unpleasant task, to the writer. Rather would he sacrifice any temporal thing, than willingly wound the feelings of the weakest brother, who is engaged with him in one of the noblest and best enterprises. But if it cannot be conducted without demolishing sacred altars, many who have gone with you, will eventually change their course—though they may not abandon the undertaking.

Yours Respectfully,  
E. PATTERSON.

#### COMMENT.

We shall comment very briefly on this epistle. In the first place, it is proper that the senior editor be exonerated from all part or lot in this matter. He has been absent for two months; and whatever departure from candor may have been betrayed in our editorials, for it the junior editor is alone responsible.

Mr. Patterson's letter furnishes food for reflection. If we had time to spare, we should feel disposed to build quite a moral lecture upon it.

While as yet this paper was in its infancy, before any events had occurred, in the politics of the free states or action of churches, to merit comment, we doubt whether any but slave-holders saw in its editor, a lack of "coolness," "singleness of purpose," or "Christian spirit." Of course, they detected a grievous deficiency on all these points: They were devoted to a system which he condemned.

When the proceedings of the General Conference of the Methodist Episcopal church came under review, Methodists who had previously applauded the "coolness," "singleness of purpose," and "christian spirit" of the paper, became suddenly cooled in their "ardor," and weakened in their "confidence." Some there were who ascribed the severe comments on the conduct of the Conference, to "a partisan spirit," may, went so far as to term our statements "grossly slanderous!"

We venture to say that none but Methodists passed this judgment on us; and of them, very few who were Abolitionists deemed our remarks "offensive." Did Mr. Patterson discover in them any want of "coolness," "singleness of purpose," or "christian spirit?"

In process of time, a distinguished professor in one of our theological institutions wrote some hard things about English and American Abolitionism. A review came out in our paper, which at once divested us, in the eyes of some of the professor's friends, of our hard-earned credit for "coolness," "singleness of purpose," and "christian spirit." We had no complaint from Mr. Patterson at that time.

We remember, that the reading of the Annual Report at the last anniversary of the Ohio Anti-Slavery society, occasioned a perceptible effervescence of party feeling, in some of the delegates. There were parts of it which bore upon Mr. Van Buren, for the singular conduct he had chosen to adopt on the question of slavery. Doubtless some of his devoted adherents were of opinion, that we did not manifest that "coolness," that "singleness of purpose," that "christian spirit," which had previously marked our course. There were not wanting some who suspected us of "partisan spirit." And we doubt not, that often since then, when we have commented on the conduct of the Whig party, or the Republican party, a suspicion has shot across the minds of some, more devoted to party than abolitionism, that we were "partisan" in our views—that we were betraying some departure from that "coolness," "singleness of purpose," and "christian spirit," the credit of which on other occasions could not be denied to us.

Again, certain proceedings take place in the General Assembly of 1837. We think we discover in them the malign influences of the spirit of slavery; and, entirely independent of all party preferences or antipathies, with but a single purpose, that of tracing their connections with our cause, we draw our information from the best sources in our power, and publish it to the world, with comments, shewing how this great evil we are contending against is devastating the church. Certain of our "best friends" take exceptions to our course; one asking us questions which no reasonable man ought to ask: another, intimating that he suspects us of a "partisan spirit," that his ardor is cooled, his "confidence" weakened, so that he can no longer "applaud the coolness, firmness," "singleness of purpose," "christian spirit," previously "evinced" in our paper.

Now, let us say to Mr. Patterson, that he and his friends have no ground for suspecting us of any "partisan" views. They should have looked to the palpable object and general character of the "offensive" article, and have called to mind the uniform course we had pursued in relation to ecclesiastical and political matters. If they had done so, we should not now stand accused of "taking up the shibboleth" of any party in religion.

Our paper has nothing to do with parties or sects or schisms, any farther than they may have to do with abolitionism. But all our readers, whatever may be their "shibboleth" in ecclesiastical or politics, may rest assured, that no fear of giving offence to the spirit of sectarianism or party, will ever restrain us from expressing our opinions on any movements any where, which may affect the interests of the poor slave, or the glorious cause of universal freedom. If in so doing, we should, in the opinion of "friends," misrepresent the character, motives, or doings of any assembly of men, we desire to be corrected; let our

"friends," instead of throwing out injurious suspicions, endeavor by plain exposition to convince us of our errors. Our columns are open; they shall be heard; we will listen, and, if convinced, confess.

We love the truth; we believe that in this matter our eye is single: we repel suspicion, but invite correction.

#### COMMUNICATIONS.

##### Strictures on Notes, &c.

NOTE.—"But, as a sin, Congress can take no cognizance of the subject. Sins are violations of the Divine or revealed law, and with such Congress has nothing to do."

Here is an assertion which no sensible man would venture upon, in the support of a good cause; but when we undertake to defend a desperate cause, we are obliged to resort to desperate means.

If the author of the Notes had shown us that sin is not crime, and that crime is not sin; and that all crime is not political evil, he would have done something. I suppose it will not be denied that the prevention of crime is one of the legitimate objects of legislation. It is true there are some crimes which human legislation cannot reach, such as wicked thoughts, and actions, performed in secret; and there are some actions evidently sinful, which in their effects do not immediately interfere with the rights of our fellow men, and which are generally considered as not being fit subjects of legislation. But whoever heard before that a Christian legislature has not power to prevent, by legislative enactments, the perpetration of the most atrocious crimes, because they are sins against God and man; and that they cannot be prevented at all, unless a majority of the people for whom they legislate, please to consider such crimes as political evils? As the author of the Notes a little further on says, "If they can legislate upon the subject of slavery, it must be for another reason, to wit, because it is a political evil." And in another place: "But it is very questionable whether Congress ought to legislate upon the subject, except at the request of the people of the District. It should be recollected that the people of this District had a right of being heard by their representatives in the legislatures of the slave-holding states from which they were taken." "The right of the people to govern has become an axiom in this country, which no one pretends to dispute. But because they have surrendered this right, for the benefit and convenience of the whole nation, does it follow that their wishes should have no influence in matters that concern themselves alone? It seems to me that Congress, in accepting the power of legislation for the District, must of necessity, have tacitly agreed to govern them with justice and liberality; that they should have the privilege that is claimed and exercised in every republican community, of judging for themselves what was expedient for them. If slavery is a sin, the people of the District are answerable for it to their consciences and their God.—If it is a political evil they alone are the sufferers; and if they choose to submit to it why should we complain?"

In another place, on the same subject he says:—"Although the people of the District of Columbia have surrendered the power of self-government, still the right to be governed according to their wishes is unalienable, and cannot be surrendered; and no matter with whom the power of governing them is vested, their governor is bound in justice to permit them to be judges of their own wants; and a refusal to do this is tyranny and oppression."

To say that he is bound to promote their happiness, without consulting their inclination, is sheer evasion, as he may, under that pretext, practice the most grievous tyranny, in defiance of their protestations and remonstrances. Every individual and every community have a right to determine what is conducive to their own happiness; and every equitable and just government will govern them in accordance with that determination.

Now what can be plainer than that the whole of our author's argument, if it proves any thing, proves that the people of the District are out of the reach of all legislation! Who ever heard of such an independent state? People of the District, if you can steel your hearts against the cries of the oppressed, and stifle the voice of conscience within you, you may adopt the language of the unjust judge, and declare to all the world that you neither fear God nor regard man. If slaveholding is a sin, you have "only to answer it to your consciences and your God," (and perhaps you do not regard either.) If it is a political evil, it is nobody's business but yours, and Congress has no right to meddle with you. If you choose to indulge yourselves in any other abominable practice—"as a sin, Congress have no right to legislate upon it," and "if it is political evil, you alone are the sufferers; and if you choose to submit why should we complain?" If you choose to organize a regular system of robbery on the persons of all foreigners, stripping them of their property, and reducing them to slavery, you may demand of Congress charter privileges for this purpose, for "they are bound to legislate according to your wishes."

Such are the miserable shifts and gross absurdities into which, not only the author of the Notes, but all others are led, "who hate slavery as bad as any body;" and yet, for fear of offending the turbulents of the South, undertake to plead for its continuance. In their devotion to the Union, and the dread of Southern displeasure, they advocate doctrines which lead to consequences revolting even to themselves; and which, if they prove any thing at all, prove too much for their purpose. Hear our author again:—"If the slaves are to be emancipated, their owners must be compensated. Where are the funds to come from?"

And in his zeal to place the case out of the reach of a remedy, he enters into a lengthy argument to prove that Congress have no power to appropriate the money of the United States to make compensation; and that it would be "adding insult to injury" to tax the inhabitants of the District to raise the money; that it "would be such rank injustice and oppression, that no one would contend for it." That "Congress have heretofore acknowledged and recognized the system of slavery by legislative enactments, and that in consequence of this recognition, individuals have vented their money in slaves; and that now to turn round and declare they are not property—to take them out of their hands, and not pay for them, would be manifest robbery." And yet after all this, he proposes for Congress to adopt a system of gradual emancipation. He says, "but it seems to me that the object may be effected in another way without difficulty. I believe that Congress, as the local legislature of the District, has a right to say that all children born after a certain day shall be born free!" "In this way no vested rights would be touched. The faith of the government would be preserved." Then it seems, that though the Legislature cannot divest us of a title to our horses and cows, they may declare that we shall have no property in their increase, and no vested rights will be touched. "The faith of the government will be preserved." The absurdity of this position of our author is too manifest to need any further comment, it being a clear case that his arguments against immediate emancipation are just as strong against gradual emancipation. But I hope to be able to show that they are of no weight against either; and by the way I will show that there is such a thing as "American slavery."

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## ECCELESIASTICAL.

### Methodist.

**THE ASSOCIATE SYNOD.**—In 1831 this Synod passed an act on the subject of slavery, commencing with the following resolutions:

**Resolved,** That slavery is clearly condemned by the law of God, and has long since been judicially declared to be a moral evil by this church; no member, therefore, shall, from and after this date, be allowed to hold a human being in the character of a slave.

After a few other resolutions directing subordinate judicatures to carry the foregoing into effect, and providing for the support of old and infirm slaves, the act suggests ways and means by which members may emancipate their slaves. This part of the act proved, in effect, a shield for slaveholders. In 1832 a committee was appointed to report the best means to carry into effect the act condemning slavery. In 1833 this committee made a report, recommending the repeal of all that part of the act which was only advisory. That report was laid on the table and remained among unfinished business until the late session of the Synod in Pittsburgh. It was there taken up and adopted by a large majority, there being, as we learn from members, just returned, but 15 or 16 votes in the negative out of between 80 and 90 members. As the act now stands it requires immediate emancipation.—*Xenia Free Press.*

### More Religious Testimony.

The following preamble and resolutions on the subject of slavery were unanimously adopted by the President of Ohio, N. Y. Feb. 11, 1837:

Slavery exhibits moral, accountable and immoral beings as mere chattels, things of bargain and sale scarcely possessing the power of moral action. It holds them who were created equally with ourselves, lords of this lower world, to be mere appendages to the existence and comfort of others. It breaks in upon all the divinely constituted relations of life, and violates their claims. Under its rule, the marriage relation, the source of all others, cannot exist, and in its stead is introduced a debasing and corrupting system of universal concubinage. It forbids children to honor and obey their parents, and renders it impossible for parents to train up their children according to divine directions. It deprives female chastity of its protection, and opens the floodgates of licentiousness. In a word, it violates the claims of all the social relations of God's appointment, and puts the property, the morals, and even the life of the slave, in the power of the master: it is therefore an institution contrary to nature—unsanctioned by the divine law of love. The authority it claims is usurpation, and the subjection it demands, is unreasonable. The whole system is at war with the divine institutions. It is therefore sin, essentially sin, and all its claims are founded in injustice—therefore,

**Resolved,** That the buying, selling, and holding of a human being as property, is, in the sight of God, a heinous sin, and ought to subject the doer of it to the censures of the church.

**Resolved,** That it is the duty of every one, and especially every Christian who may be involved in the sin, to free himself from its entanglements without delay.

**Resolved,** That we view this subject as coming fully within the ecclesiastical supervision of the General Assembly, and moreover that we entreat that body to act upon it, and to express their decided disapprobation of the whole system of slave-holding.

### From the Emancipator.

**Protestant Methodists—Champlain District, N. Y.**  
**Mr. Editor:**—The subject of Abolition was brought before our last Annual Conference and nobly responded to. The resolution passed on that occasion, I send for publication.

Extract from the minutes of the Annual Conference of the Methodist Protestant Church for the Champlain District, held at Pierpont, Lawrence Co., February 1837.  
**Resolved,** "That it is the deliberate conviction of this 'Conference that the holding of human beings in involuntary slavery, unconvicted of crime, is a daring sin—a foul stain upon any country where it exists—a hindrance to the spread of the Gospel and the extension of Redeemer's kingdom, and calls loudly for the prayers and efforts of Christians to bring it to a speedy termination."

The years and names being called for, only two voted against it, and those two begged the next morning to have their vote altered, which was accordingly done.  
 Thus you see we are a band of Abolitionists, and are ready to work in the good cause, but we want a leader, light and information. I wonder none of your agents visit this region. Are you afraid that in those northern parts our hearts are too cold to favor the cause of the bleeding injured African race? I can assure you it is not so. I have endeavored to circulate my papers as far as I can, and otherwise advocate abolition according to my slender abilities, wherever I have access and find a people prepared for the good work. We are too much engaged in more laudable undertakings to encourage a mobocratic spirit.

Yours in the cause of human right.

GEORGE REGIER.

Potsdam, N. Y. April 3d, 1837.

**REMARK.**—That is right, brother. Don't wait for agents, but do all you can without them. It is utterly impossible to supply all the demands for labor by agents. We do the best we can.—*Ed. Emancipator.*

## EMANCIPATION.

### Would the Slaves work for Wages?

The following paragraphs from the Jamaica Royal Gazette, of May 13th, will help to answer this question:

### NEGRO LABOR.

It affords us infinite satisfaction when we discover the least scintillation of light dawning through the gloom of our political horizon. It is, therefore, with heartfelt pleasure we direct the attention of our readers to an article we have copied from the Northside papers, relative to the working of negroes for wages, in their own time. By this article, or rather letter, it appears that Mr. John Hine, anxious to learn the operation of the new system on other properties besides his own, lately visited Caledonia Pen in St. James's where he found the negroes readily and cheerfully digging cane-holes, in their own time, at (we believe) the rate of four shillings and two-pence per hundred holes; and that they had been going on in this regular manner for a considerable time. We sincerely hope this laudable spirit of industry will spread into every quarter of the island: we shall then again see our hills and valleys standing rich with corn and cane—we shall again behold our merchant vessels laden with the golden produce of our soil—our proprietors again prosperous, and our negroes once more happy.

We also learn that the emigrants on the north side are going on in a rational and judicious plan, and are willing to promote the views of their employers. This is indeed better and better.

### To the Editor of the Jamaica Standard.

SIR:—I have heard a great many opinions amongst the planters, as to the quantity of labor an able negro apprentice is able to perform in one day, say of nine hours. Having occasion to call at Caledonia Pen, the property of David Dandie, Esq., I found some apprentices employed digging cane-holes, and from the way they were working, I had the curiosity to inquire how long they were at work, and was told by the head constable that they had commenced at four o'clock on the evening previous, to work for wages, after they had finished their master's day's labor, and that two of them dug one hundred cane-holes each, in two hours and twenty minutes; and a third person dug fifty-six in one hour and a half. This is good labor, and they were well rewarded—for they received, I understand, at the rate of four shillings and two-pence for every hundred cane-holes.

I am, sir, your most obedient servant,

JOHN G. HINE.

Pleasant Valley, May 5th, 1837.

In addition to the above, we have since heard, from unquestionable authority, that three apprentices on the same property dug each, one hundred and sixty cane holes on their half Friday; for which they received one dollar! And what do these instances prove, but that the generosity of the negroes are the latest beings under the sun; that the labor extracted from them, whether in the state of slavery, or of apprenticeship, has never been any thing like commensurate with their own capabilities, or even with the degree of labor which has been required in any other country from their white brethren of the spade and hoe. Nay, we know at least, one estate in a neighboring

parish, where emigrant labor is now regularly and systematically applied to the very same purposes as that of the apprentices; and with the most complete and satisfactory success.

We trust having it shortly in our power to lay before our readers the whole frame-work of management which has been there adopted, that the valuable example of its spirited and persevering proprietor may not be lost upon society; but encourage others to the same results, which are calculated not alone to benefit the individuals concerned, but to prove in the first degree advantageous to the general interests of the country.—*Editor of Jamaica Standard.*

This last Editor of the Jamaica Standard, is obviously no special friend of the negro. He thinks "negroes are the latest set of beings under the sun," because they will not work hard for nothing. Hence his testimony cannot be put aside by our opponents. Just such evidences of "laziness" would be furnished by emancipation in our country if we would but try it. Instead of the heartless, thrifless, but yet to the laborer exhausting, because unprofitable toil, we should have the cheerful and efficient labor of FREEMEN.

### Letter from Mr. Harvey.

To the Editor of the Emancipator:

I notice in the Emancipator of to-day, the petitions of the people of color of Martinique, to the French Chambers, for the immediate abolition of slavery, communicated by friend, Joseph Sturge. It may not be unimportant to state that some of the petitioners are proprietors of sugar estates, and most of them householders—they are, in short, slaveholders—slaveholders petitioning for the immediate abolition of slavery.

Their petitions are distinguished, not only by the expression of a generous philanthropy, but by enlightened views of self-interest.

I have observed that many of the friends of the abolition cause in this city, are desirous of knowing its progress in the French Islands. I would refer them for information to an article republished in a late number of the "Human Rights," from the *Bachados* "New Times," on the state of those colonies. The facts of that article were communicated by Joseph Sturge, and myself, and were the result of our own personal observations, and inquiries, in Martinique and the adjacent British Islands. The inference from them appears to me to be self-evident, that slavery is falling to pieces by its own weight. The French Government, and even the planters, will soon be compelled to resort to abolition as a necessary measure of self-preservation. I do not believe that there are ten considerate planters, in the two principal colonies of Guadeloupe and Martinique, who really believe that emancipation will be delayed two years longer. Supposing it should take place within that period, what will be the effect upon your Southern slavery? It is not generally known, perhaps, that emancipated slaveholders immediately become zealous abolitionists. When their own estates have been cleansed, they are ready to assist in turning the river into those of their neighbors; they are very anxious that the benefits of an Augustan purification should be diffused. It would be well if the South could hear the terms in which their "peculiar" and "sacred" "domestic institutions," are spoken of in the late British slave colonies. They would sigh for the tender mercies of Northern abolitionism. The assaults of men acquainted with the practice, as well as the theory of slavery, with the negro character and all other essentials, would overwhelm them with confusion and defeat.

Such being the case, if the anticipation above expressed should be realized, can it be supposed that the two governments of England and France, the great consumers of Southern produce, will not employ the legitimate power which they possess, to discourage that slavery in other countries, which like an intolerable incubus, they will have thrown off from their own? How will the South sustain "pressure from without," and the public sentiment of the christian world? And if the consciences of its sons are seared, how will it escape the effects of the fiscal regulations, and distinctive duties, wherewith the two governments, by every motive of humanity and self-interest, will be impelled to distinguish the results between free and slave labor? To leave out of consideration, the increasing production of free labor cotton in the East Indies and Egypt, cotton grows wild in the whole western world within the tropics. On the Southern continent, where both France and England possess a tithe of uncultivated extent of territory, it might be profitably cultivated to an unlimited amount. The only desideratum is population, which under a system of complete and rational free emigration, will probably without difficulty be supplied by emigration. These considerations appear to me to be important. Hoping to be excused this little instance of "foreign inference," I remain, &c., &c.

THOMAS HARVEY.

### France—Abolition of Slavery.

A special decision of the government has (we are told) given its sanction to the French society for the abolition of slavery in the French colonies, founded in the year 1834. Mr. Passy, Vice President of the society, has received the following letter on the subject, from the Minister of the Interior:

"SIR: You have done me the honor to request me to authorize the French society for the abolition of slavery, which was formed two years ago, with the Duc de Broglie as President, and which increases daily in the number of its members. I see no reason why these meetings should not continue to take place, and I have no doubt but that the good feeling which has reigned in them, up to the present day, will continue forever."  
 This circumstance having sent agents or commissioners to this island, to ascertain how the apprenticeship was working, is pretty convincing evidence that slavery is not destined to continue much longer in the colonies of France. It is quite cheering to the friends of emancipation to learn that the number of anti-slavery men daily in that country.  
 [Jamaica Watchman.]

## ANTI-SLAVERY INTELLIGENCE.

### Resolutions passed at the late New England Anti-Slavery Convention.

Continued from last week.

MARTIN VAN BUREN.

The following resolutions passed unanimously:  
**Resolved,** That the pledge given by the President of the United States, to veto any bill passed by Congress, without the consent of the slaveholding states, for the abolition of slavery in the District of Columbia, is worthy the condemnation of our fellow-citizens of the free States, not only because it upholds an inhuman system, but because it in effect denies the great principle of equal and republican government, that when the majority adopt a measure, in accordance with the forms of the constitution, which is to 'establish justice,' and 'secure the blessings of liberty,' it ought to govern.

**Resolved,** That, as abolitionists, we are constrained to meet this avowal of his determination, with one equally decisive on our part, to do all in our power to give him an opportunity of redeeming his most extraordinary pledge.  
**Resolved,** That inasmuch as the present Chief Magistrate of the United States is a professed advocate of the rights of man—and, as such, in the New York Convention in 1820, exerted himself to secure to the colored man, equally with the white, the privilege of the elective franchise—and in the New York Legislature, gave his vote and his influence in favor of the resolutions of that body against the admission of Missouri as a slave state—we regard his present attitude as a new evidence of the overwhelming influence of southern slavery; and an additional incentive to increased and unremitting exertions for its entire overthrow.

### FOURTH DAY'S PROCEEDINGS.

FRIDAY MORNING, June 2.

The Convention met, agreeably to adjournment.

### ECCELESIASTICAL ACTION.

On motion of William Goodell, it was

1. Resolved, That the dissemination of the slavish and despotic doctrines contained in a portion of the Theological Literature of the day—doctrines which elevate the duty of obedience to the civil magistrate, above the duty of 'remembering them that are in bonds as bound with them,' and which condemn the advocates of the oppressed poor as 'justly liable to the highest civil penalties and ecclesiastical censures,' while it shows the corrupting influence of Southern slavery, furnishes just ground for alarm, and calls for corresponding efforts on the part of the friends of civil and religious freedom.

2. Resolved, That the promulgation of such doctrines is not less insulting to the freedom of the North, than hostile to the abolition of slavery at the South; and hence every American citizen, as well as every abolitionist, is called upon to watch with unceasing vigilance, the movements of Ecclesiastical bodies, a portion of whose members are active in the dissemination of such sentiments.

### POLITICAL ACTION.

On motion of William Goodell,

**Resolved,** That while abolitionists are called upon carefully to avoid a course which might identify them with either of the political parties of the country—and while their policy equally requires them to abstain from organizing a political party of their own—they are nevertheless bound by their principles, to withhold their votes from those who either oppose freedom of speech and of the press, or who decline to act in favor of human rights, so far as the Constitution will permit, in the State and National Legislatures, to which they may belong.

### PREJUDICE.

**Resolved,** That this Convention embraces the present occasion, to urge, on the friends of human rights, the importance of increasing, persevering and consistent efforts, not only to educate and elevate the free people of color, but also to eradicate from among our white population, and especially from abolitionists themselves, the remains of that irrational, unnatural and unchristian prejudice, which, while it operates most injuriously upon our colored brethren, at the same time degrades, pollutes, and disgraces those who in any degree cherish and retain it.

### TEXAS.

Wm. Lloyd Garrison offered and sustained the following resolutions:

**Resolved,** That this Convention joins with the American Anti-Slavery Society, in solemnly protesting against the invasion and revolution of Texas by American citizens, as an act of national perfidy on the part of the United States towards Mexico, between whom are existing friendly and sacred treaties;—in reprobating the sudden, rash and perilous recognition of the independence of Texas by the Congress and Government of this country;—and in opposing the admission of Texas into the Union, as an event to be deprecated as among the worst calamities that could befall the cause of bleeding humanity, the rights of man, the honor and welfare of our nation, and the progress of civil and religious liberty throughout the world.

**Resolved,** That this Convention also unites in the call of the Parent Society upon all religious denominations and political parties, upon ministers and people, upon northern statesmen and politicians, and upon the Legislatures of the free States, to oppose the annexation of Texas to this country, in an unbroken phalanx and resistless effort, and to rally to the conflict IMMEDIATELY.

**Resolved,** That this Convention enjoins upon all the Anti-Slavery Societies in New England, to circulate petitions among the people without delay, praying Congress, at its extra session in September next, to reject any application which may be made by Texas to come into the American Union.

**Resolved,** That this Convention recommends to those Societies, whether they be State, county or town Societies, to call at the earliest period practicable, PUBLIC MEETINGS of their fellow citizens, without distinction of party or sect, and WITHOUT REFERENCE TO THE SUBJECT OF ABOLITION, in order that they may lift up their voices, seasonably and unitedly, against a measure so direful in its consequences as the one contemplated in these resolutions.

**Resolved,** That this Convention reiterates the advice the Parent Society to its State auxiliaries, to appoint, in each congressional district in the State, a delegation to wait upon, or a committee to correspond with the member of Congress representing that district, before the next session of Congress, in order, if possible, to secure his influence and vote in opposition to the incorporation of Texas into this republic.

### PURIFICATION OF THE CHURCHES.

Whereas, the holding of human beings as property is a violation of the great laws of love, a usurpation of the prerogatives of the Most High, an invasion of the rights of man, and, in itself, extortion and robbery of the most heinous character;

And whereas, it annihilates human personality,—and practically renders null and void the parental and conjugal relations, driving the ploughshare of ruin over the whole field of social rights and domestic ties, and introducing a system of universal concubinage—withholding the Bible, and, at the master's discretion, all other means of grace, so reducing mind, by wholesale and on system, to ignorance, vice, and even heathenism itself.

And whereas, the system of wrongs and abominations which grows out of this practice, is, to an alarming extent, upheld, both in the theory and the practice of members of Christian Churches, and of professed ministers of the Gospel;

And whereas, such conduct passes unrebuked by large portions of the Christian Church, not directly implicated in the practice, and so, by the theory and practice of the one class, and the silence and good fellowship of the other, the sanction of the Church and of religion itself is given to this enormity;

And whereas, it is the right and duty of every man, in the church or out of it, not indeed to legislate for the church, but to express his opinion of crime, and of the duty of himself and his fellow men, in their various relations in life, in respect to it;

And whereas, it is a libel on christianity to suppose, for a moment, that she can welcome within her sacred enclosure, and give her sanction and countenance to oppression and robbery, and extortion of the very worst kind. And whereas, God himself, in the scriptures of truth, by the mouth of his apostles, has enjoined upon the Christian Church, to have no fellowship with iniquity, and particularly, 'if any man that is called a brother,' be an extortioner, 'to put away that wicked person' from her: Therefore,

**Resolved,** 1. That, in the opinion of this Convention, no man who holds his brother man as property, should be admitted to membership in the Christian Church.

**Resolved,** 2. That persons now members of Christian Churches, whether private members or ministers, who are guilty of this sin, should at once, as in the case of any other flagrant sin, and according to the directions given in the gospel, be reprimanded with, and entreated to repent and forsake it; and if, on a fair and faithful trial with them, they remain incorrigible, and persist in their sin, they should forthwith, according to the direction of the apostle, be 'put away from among them.'

**Resolved,** 3. That it is the solemn duty of all Christians, private members and ministers alike, to pray and labor, unceasingly and perseveringly, for the purification of the Christian Church, in respect to this matter: and to this end, that they do their utmost in their several religious connexions, to bring the individual churches of which they are members, and the religious bodies with which they are connected, to adopt and act on the principles just named; and that no considerations of peace, in the countenance and fellowship of this crying abomination, can for a moment be weighed in the balance against the claims of outraged humanity, the purification of the church, the honor of religion, and obedience to God.

**Resolved,** 4. That this Convention having thus expressed its opinion on the question of duty, does now respectfully and earnestly entreat churches, meetings, religious bodies, and preachers of the gospel of all denominations, to make this subject one of serious and prayerful consideration and action; and by prayer and preaching, the publication of opinions, the opening of their meeting-houses and pulpits, and by their rules of action and government, to bear a decided and faithful testimony in relation to it, before heaven and earth, and thus do, each in his appropriate sphere, all that in him lies, to purify the church, to break the bondman's yoke, to vindicate the honor of christianity, to avert the judgments, and to secure for the Church and the nation, the smiles of the God of the oppressed.

**Resolved,** That when the progress of corruption and despotism in the Church is such as to give currency to doctrines, and to sanction and defend practices, like those now promulgated and tolerated on the subject of freedom and human rights in portions of the American Church, it becomes a serious question, whether the advocates of truth and righteousness, after doing what they can, and all that christian forbearance and the precepts of the gospel require, to right the churches and ecclesiastical bodies, of which they are members, on the subject, it be not their solemn duty, to 'COME OUT FROM AMONG THEM, AND BE SEPARATE.'

The vote was taken upon the preamble and the first and second resolutions, the whole assembly rising in the affirmative, both male and female, except three. The remainder of the resolutions were unanimously adopted. The next morning. Adjourned to 9 o'clock to-morrow morning.—*Liberator.*

## New Hampshire Anti-Slavery Anniversary.

The following are some of the resolutions adopted at the annual meeting of this Society:

**Resolved,** That all who either value the right of petition, on the part of the people, and of free debate on the floor of Congress, or regard the divine command to plead the cause of the poor, or seek to avert from our beloved but guilty country the impending judgments of heaven, are called upon to make prompt and persevering exertions to pour upon the next winter's session of Congress an increasing flood of petitions for the abolition of Slavery in the district of Columbia.

The following resolution was submitted and unanimously adopted:

**Resolved,** That the independent and manly course of JOHN QUINCY ADAMS, in vindicating the right of the people to petition their representatives in Congress, deserves the hearty approval of every friend of our republican institutions.

Ordered, That the recording secretary cause to be transmitted a copy of said resolution to Mr. Adams.

The following resolution was submitted by S. S. Foster, and adopted.

**Resolved,** That we look upon the business of patrolling the free States, of occupying stations of espionage in the same, in search of fugitives from southern despotism, denominated in southern dialect, *slave-hunting*, as the vilest and most odious employment in which degenerate man has ever engaged, unequalled in atrocity by the domestic or foreign slave-trading, and so flagrant an outrage on every feeling of humanity, as to disentitle all concerned in it to the rights of our common hospitality. And that any man who assists in delivering up to his master a runaway slave, whether in the capacity of citizen or magistrate, is a kidnapper before God, and ought to be so considered and treated by men.

The committee on business reported the following resolutions:

**Resolved,** That the threatened annexation of Texas to the United States, thereby to furnish a boundless market for the *American Slave Trade*, and to give an uncontrollable preponderance to the slaveholding power in the national councils, ought to alarm the people of the free States for their own liberties, and fill us with apprehension of the avenging judgments of heaven.

**Resolved,** That petitions ought without delay to be circulated for presentation to Congress at the coming session, against the admission of Texas into the Union.

**Resolved,** That as American freemen and citizens of New Hampshire, we regard with alarm and mortification, sentiments in the annual message of the Governor of this State, of June, 1836, apologizing for slaveholding in this republic, and calling in question the right of northern citizens to interfere by moral means for the overthrow of a system so abhorrent to justice and humanity, and so incompatible with the continuance of our own freedom.

**Resolved,** That we have witnessed with similar sensations, the resolutions of the House of Representatives of this State in January last, concurring in the sentiments of that message; while they refused to adopt resolutions offered before them in assertion of freedom of opinion, of speech, and of the press, or of the rights of nonoffending northern citizens to protection against unlawful southern arrests and violence, thereby securing a higher regard for the iniquitous institution of slavery at the South, than for the constitutional rights of their fellow-citizens at home.

**Resolved,** That the present crisis demands increased contributions to the funds of the anti-slavery cause, and that measures be now taken to secure pledges, subscriptions and donations, in aid of its progress the present year.

**Resolved,** That it is desirable and important that the Herald of Freedom, published at Concord, be more fully sustained by the subscriptions and funds of abolitionists in this State; and that to this end, this Society recommend to its executive committee to make such arrangements, if practicable, with the present proprietors of that paper, as shall appear to them best adapted to secure its permanent support and extensive circulation; and that they be authorized, in case they deem it expedient, to take it under their control, and pay out of the treasury of this Society any debts incurred in publishing it.

All of which were adopted.

Mr. Hoyt submitted the following resolution, which was adopted.

**Resolved,** That we recommend to the friends of the Slave, in every town, to hold meetings for discussion in every school district in the town the ensuing year.

The following resolution was offered by Mr. Jackson, and adopted:

**Resolved,** That we as abolitionists, undeterred by civil oppression, or ecclesiastical denunciation, now pledge ourselves anew, to one another and to God, that come prosperity or adversity, come life or death, or come what may, we will persevere.—*Herald of Freedom.*

**RIGHTS OF WOMEN.**—It is not a little strange, that amidst all the discussions and zealous exertion to ascertain and establish the rights of different classes in community, which have distinguished the last five years, so little has been said or done to restore the fairest and best half of our race to some of those original rights, which 'the lords of creation' have taken from them. Though christianity has done much for the female sex, and restored them many lost rights and privileges, still it is a humiliating fact, that in christian lands, woman has far less freedom than justice and humanity demands. On this subject we have thought and felt much, and should therefore permit, we intend to write much, at some future day. Our present design is to offer a few hints only on a single point, which we rejoice to learn has recently been agitated in the Legislature of New York. Mr. Hertel has introduced a bill to secure the pecuniary rights of women. This bill provides among other things, that all property real and personal belonging to a woman at the time of marriage, or afterwards obtained by gift or bequest, and the income of it, unless voluntarily relinquished to her husband, shall be at her sole disposal.

Such a law we hope will soon be enacted in every state in the Union, and in every nation on earth. It commends itself to the common sense and conscience of every enlightened citizen who will examine it. There is when examined something so manifestly unjust, and absurd in our laws on this subject, that we are astonished to think how long they have existed, and how tamely they have been submitted to by the injured party. We wonder they have not risen en masse and poured in petitions to the legislatures for a redress of grievances till those who have oppressed their sex by legal enactments, would yield back the rights and property, which they have so unjustly wrested from them. Their long and patient forbearance only adds another proof, that woman is capable of enduring great sufferings and immense wrongs with a patient submission to which man is a stranger.

By what principle of justice does the law wrest from a woman, the moment she is married, all the patrimony of her father, and all her own hard-earned wages, and place them at the entire disposal of her husband? We admit that in an important sense, the husband and wife are one flesh; but certainly not in any such sense as to destroy the personal identity of each, nor ensure perfect harmony of opinion on all subjects, and 'in all the cares of life and love.' The husband may prove to be destitute of that good sense, sound judgment, and business tact, which are essential to manage property, or even to make a livelihood. The wife may discover this when it is too late to retract her steps. The property, perhaps a large estate given by her father, at the disposal of an indolent and stubborn husband, who will neither manage it properly himself, nor listen to the counsels of his wife. She sees it wasting, but has no power to prevent it. Poverty and wretchedness are her portion. Or however sober and virtuous when married, the husband may, and often does become intemperate; or a gambler, and squander away his property. Shall the patrimony of his wife, and even the last farthing of her own earnings, obtained by her daily toil and the sweat of her brow, for the support of herself and children, be torn from her, as is often the fact, to sustain him in idleness and dissipation, and pay the bills of the wretch, who sold him intoxicating drinks.—Where is the justice, good policy or honor of such laws? Most manifestly they are unjust and oppressive. The laws should secure every cent of a woman's property to herself, and never take it to pay her husband's debts, unless voluntarily relinquished by herself. Every woman of sense and proper feeling would prefer that her husband should manage her property, so long as he did it well, and also that the income should all be applied to the support of the family; but it is time that the old slavish doctrine, that women have no separate and independent rights was given up, and more rational views adopted. We intend to recur to this subject again at some future day, and invite discussion.—*Cleveland Messenger.*

## ADVERTISEMENTS.

### EMERY & HOWELLS,

Wholesale and Retail Grocers.—Manufacturers of Fine and Cedar Coopers' Ware and Washboards. Purchasers will find a large assortment of Groceries, choice Wine, Hops, Coopers' Ware, Washboards, Brooms, Brushes, Cordage, &c. &c. No. 317 Main street, (west side,) between Fifth and Sixth, Cincinnati. March 29th, 1837.

### FARMS AND COUNTRY SEATS FOR SALE.

An excellent farm of 198 acres, 13 miles from town, having 120 acres in a high state of cultivation, two good orchards of apple, pear, peach and English cherry trees, a large new frame barn, a good cider house, with a mill and a press, a wagon house, a corn crib, grain, smoke and carriage houses, hog pens, a new milk house with three rooms, an excellent frame house with seven rooms, a cellar and a porch; also, a first rate culinary garden, and many springs. The land is very rich and well situated for cultivation.

A fertile farm of 136 acres, 8 miles from town, with 70 acres in culture, the rest well timbered with Walnut, Blue Ash, Sugar and Locust trees. The improvements consist of a frame house, with four rooms, a cellar and a porch; a frame barn, two stables, a well and a good orchard of choice fruit trees. The land is rich, rolling, well fenced and watered with springs.

A farm of 100 acres, 17 miles from town, having 50 acres in cultivation, the rest abounding with the best kind of rail timber, a small orchard, a well with a pump, a frame house and other buildings. The land is chiefly rich bottom.

A desirable farm of 160 acres, 70 miles from town, and one mile from the Ohio, with 50 acres well improved, a vineyard, two orchards of apple and peach trees, of excellent quality; a good house with four rooms and a cellar; also, 3 stables, a crib, a smoke house, an excellent cistern and two never failing springs. The land is of good quality, and situated well for cultivation.

A desirable farm of 510 acres, 30 miles from town, having 200 acres in cultivation, an excellent orchard of 8000 apple, and 200 peach trees; a commodious frame barn, a hay press, several log barns, 4 log houses, two wells and many springs; also, a hop garden with 5042 hills with good poles. There is an abundance of timber upon the farm, likewise a new frame Saw Mill and a mill seat. The land is fair quality, well fenced, and situated well for tillage.

A handsome country seat, with 108 acres of very rich bottom land, situated 15 miles from town, having 90 acres in cultivation, the rest well timbered. The improvements consist of a first rate frame house with 9 rooms, a cellar and two porches. Also a tenant's house,